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CALVINIST CONTACT
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Thousands flock to Reforma '79

The Christian Reformed Church's Back To God Hour had planned it for quite a while. It was a media blitz called Reforma '79 and it was designed to saturate Honduras with a Reformed witness.

Rev. Juan Boonstra, an Argentinian by birth, has been the Back To God Hour's Spanish language radio minister for 16 years and was the key speaker during Reforma '79.

It was termed "the spiritual event of the year" in Tegucigalpa, Honduras and it pulled thousands of people into a downtown baseball stadium for three mass rallies. The event was so well publicized that participants traveling to it in taxi cabs had only to tell the drivers, "Reforma '79, please."

The rallies drew crowds of 2,000 to 3,000 people each, many of whom met with trained Christian counsellors after the rallies were over.

An hour prior to the biggest of the three mass rallies, Rev. Boonstra appeared on live television on one of the country's popular stations. Christian music with a latin beat was also provided at the beginning of the second rally.

Focus

Central America

The CRWM missionary staff from four countries in Central America recently gathered in San Salvador, capital city of the small nation of El Salvador, to thank God for rich blessing in the past year and to form specific strategies for church planting and development in the months ahead. Crucial decisions had to be made concerning the focus and direction of the work in this new field.

Rev. Bernard Dokter, the senior missionary present, recalled that seven years ago, he and his wife had met together with Rev. and Mrs. Case Persenaire in the airport in San Jose, Costa Rica, for the first meeting of the field council. These two families undertook pioneer missionary work in the city of Tegucigalpa, Honduras and from there the work expanded into Nicaragua, Guatemala, and El Salvador. Today, thirteen missionary families and several CRWRC workers are at work in these nations. The Back To God Hour is heard in thousands of homes and provides valuable contacts and opportunities.

Nigerian training

The Reformed Theological College of Nigeria (RTCN) recently admitted a new class of students and now has over 25 men in training for the ministry. The seminary is owned and operated by the NKST (Tiv) church. Rev. Joseph Akpem, a pastor of the NKST Church and graduate of Calvin Seminary is principal of the seminary. Three missionaries teach at the school.

More literature

NIGERIA — Plans to transfer responsibility for the literature, rural health and scholarship programs from Christian Reformed World Missions to the Christian Reformed Church in Nigeria and the Tiv Church are under way. Relative to literature distribution, the churches are calling for expanded bookstore service within Benue and Gongola States.

Fire on mission

Determined to be caused by an electrical short, the house of Mr. and Mrs. Norman Viss, missionaries in Serti, Nigeria, was destroyed by fire. The Visses were not home and all personal property was lost. A few days later a bush fire got out of control and housing for the staff and patients at the Serti Maternity Center was destroyed. Loss of mission property was at least $30,000 partially covered by insurance.

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SPECIAL ELECTION ISSUE ENCLOSED

Viewpoint

Synod '79 Will women remain in office?

If ever you hear someone complain that the Christian Reformed Church is run by a chosen few in Grand Rapids, Michigan, just refer them to the Agenda for Synod, 1979.

The 568-page agenda is chock-full of reaction from "the people" from Canada and the United States. It indicates once again that we have no Pope or Bishop who dictates doctrine to the peole but rather that we are all part of that deliberative body.

Synod is not some awesome structure within the walls of the Fine Arts Centre at Calvin College. Instead, it is quite approachable by every individual, consistory and classis.

The Agenda for Synod is full of "women in office" material ... and it has been placed on the Agenda, not by some study group or some denominational body, but by you. There are 14 overtures from churches and classes which deal with women in office. And there are also 30 appeals from the same sources about the same subject. Little wonder.

If you have been absent from the Reformed world for the past year, then you wouldn't know that Synod last year allowed women to be ordained as deacons, "provided that their work is distinguished from that of elders." The Church Order was suitably changed to allow for that.

Reaction has poured in from the churches. Of the 14 overtures, eight of them asked for clarification, two called for further study, two wanted to defer implementation and one each called for a better definition and a "not to ratify".

The 30 appeals were also opposed to the 1978 synodical decision. Most of them simply asked Synod to repeal the decision; others questioned the procedure which Synod undertook; others used words such as annul, reconsider, rescind, protests, halt. One simply said that Synod "erred" and listed the grounds.

There are a total of 49 overtures this year, compared to 16 last year. There are 33 appeals this year compared to none at all last year. There were two personal appeals in 1978 and there are four scheduled for this year. Contents of those personal appeals do not appear in the agenda. They are simply sent to the delegates, usually because they all involve a volume of reading material: letters, notes, minutes, etc.

What will happen to all of these overtures and appeals on women in office? One committee will undoubtedly be assigned the task of sifting through them, comparing them to see which ones are the same. The committee will deal with the overtures. They must respond to the overtures in some way. The appeals are generally used to fill in the gaps. In this case, the volume of appeals simply indicates very strongly to Synod that this matter must be dealt with in some concrete way by this Synod.

Will Synod dare to uphold last year's decision? Will it say that Synod 1978 "erred" in its conclusion? What grounds will it use? Will it refer the matter of women in office to yet another (fourth) study committee to come up with some recommendations after the first three committees all came up with the same answer?

Synod will decide, in some way, on or about Wednesday, June 20. If you are able, take a few days off and spend the time on the Calvin College campus around that date to see how your representatives work. Synod starts June 12.

Keith Knight

NewsViews

Amnesty International works for prisoners

Amnesty International is an organization that began in London, England in 1961 to work on behalf of prisoners detained for their religious or political ideas. A world wide movement with members in 107 countries, Amnesty remains independent of any political ideology or religious creed. In fact, the government leader whose policies Amnesty might well oppose today may himself be a prisoner of conscience tomorrow. Never must any prisoner, however, have used or advocated violence.

The cases of all prisoners are researched at the head office in London; then, if approved, the prisoner of conscience is "adopted" by a group somewhere other than in his own country; this group will work on behalf of the prisoner by writing polite but insistent letters to government officials. Approximately fifty per cent of Amnesty's adopted prisoners are helped in this way. Amnesty also tries to help the families of prisoners, and it tries to send observers to controversial trials such as the trial recently of Mr. Bhutto in Pakistan.

In Argentina, Jews and dissidents are being persecuted daily; in Chile, over six hundred are still "missing"; in Indonesia, thousands remain imprisoned on islands because of their religious and political views; in South Africa, despite the death of Steve Biko in late 1977, many students are still being held and tortured under that country's Terrorism Act; from China come reports of political executions, forced "labour reform" and brainwashings; in Russia, the persecution of religious leaders and critics of the government continues to spread fear and cause anguish. It is on behalf of all such prisoners that Amnesty works.

For more information, write to: Amnesty International Group 17, Box 503, Station A, Vancouver, B.C. V6C 2N3

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Dateline: The World

China and the Gospel — Conclusion

by Rev. Johan D. Tangelder

"How tragic it would be to let loose on a suspicious, even hostile Chinese population, a motley horde of ill-prepared, ill-equipped, disorganized and blundering, if enthusiastic, 'missionaries' — Asians, Americans, Europeans! The thought of hundreds of societies all flying different pendants and using different shibboleths walking into the Communist tiger's lair makes the mind boggle." — Leslie T. Lyall

The question is not "when", but "how" the Gospel can be spread in China. The Mainland Chinese are going to be increasingly in contact with the Western world through their government's new modernization program. Not only are Westerners entering China, but many Chinese are going to the West for study or business.

What should the Church do with these new opportunities? How should she reach the Mainland Chinese with the Gospel? Let me make a few suggestions for discussion.

1. A co-ordinated effort is needed. North American based mission agencies should not think of entering China and conduct mission work according to former patterns and programs. At the "Love China '75" seminar held in Manila, Dr. Theodore Marr of the Chinese Graduate School of Theology, Hongkong, called for an end to competitive efforts on behalf of the evangelization of China. David Wang, general director of Asian Outreach, urged the seminar participants to move in complete unity with God. The grievous mistakes of the past must not be repeated. He said that it would be frightening to contemplate many organizations working completely independent of each other for the evangelization of China.

Evangelical missions must plan and work together. The work is too great to do alone. Fragmented evangelicalism will not make an impact. The Chinese situation reminds me of the building of the wall by Nehemiah. "The work is great and large, and we are separated upon the wall, one far from another." (Neh. 4:19)

The new opportunities in China call for evangelical co-operation.

2. Are we praying for China? This nation needs our intercessory prayer. The Church lives by prayer. The Gospel will not advance without prayer.

3. There is a great need for Bibles. Reports are coming through, telling of a desperate lack of Bibles. A few Bibles are shared by many Christians. It is told that one young person hand-copied the whole Bible from one which was not destroyed by the cultural revolution.

4. Radio broadcasting is an excellent way of reaching the Chinese masses. The Chinese on the Mainland do listen to the radio. They want to hear other news and views besides what they are getting from their government radio programming.

5. Hard thinking and careful long-range planning are needed if we want to see a new future for the Gospel in China. The new political climate must be taken into account, and mission strategy must be planned accordingly.

Jonathan Chao of the Chinese Graduate School of Theology observes, "Conservative Christianity, with its emphasis on individualistic personal salvation, and condescending humanitarian institutions provided no answer to China's national and social plight. Liberal Christianity with its social gospel and educational institutions provided no solutions to China's national predicament or giant-sized problems."

What is the message the Church needs to bring? How can Christians function within the Chinese communist society? Chinese Christians have gone through the fires of persecution. They have developed a new life-style and a new ministry as a result of their suffering and endurance. The Chinese church is growing on her own. Shouldn't ways and means be explored to help our Chinese brothers in Christ?

6. The coming of 10,000 students from Mainland China to the Western world imposes upon Christians both an opportunity and responsibility. These Chinese visitors will be, in many cases, mature scholars, who will be expected to assume positions of leadership in their return to China. The Chinese students plan to live apparently in dormitories and will not live in isolation in special housing. What a challenge for university chaplains!

God has opened once again a window for the Gospel in mainland China, the most populous nation on earth. May the Church be ready to enter through that window with the claims of Jesus Christ.

LETTERS

Ecumenical exercises in education

Dear Sir:

When a new "bandwagon" has been set in motion and it looks good, there is a tendency that the majority of the people sooner or later wants to jump on.

The "Dutch" Christian schools in Ontario started out as "Reformed" Christian schools, and there was no problem for many years. They were not completely denominational perhaps, but they were quite close to it, though.

Declining enrolment and also a desire to attract and to allow fellow believers from other denominations to join their ranks, have caused the schools to become slightly different in direction, however. Some boards appointed committees to adjust the constitution of the society in order that "non-reformed" believers could also become members and send their children. We now have schools with a broader base. Whatever that means! For some that means "multi," for others, "inter," and for a few "non" denominational.

We now want schools where all denominations may or can send their children. That sounds beautiful! We could call it the "Community Christian School" or the "School With The Bible".

However, we must never forget that what we want or see on paper, is not necessarily what we get in practice.

Let's visit a so-called "multi" denominational school.

The Grade 1 teacher is a sincere Baptist and her convictions come through quite clearly in her teaching. Why? Because we never teach out of or in a vacuum. When the Pentecostal teacher in grade 2 does her work, she does it her way, her style, and gives it her slant or colour. John, the grade 3 teacher, is C.R.C. and has a nice classroom where he teaches his children daily what it means to be "reformed" in all areas of life.

Grade 4 has a Methodist teacher and her youngsters listen eagerly to the Bible stories, especially when she tells them how the Bible characters chose for the Lord. The children want to do that too, and choose for Jesus. Mrs. Johnson in grade 5 is a member of the Associate Gospel Church, and she stresses personal holiness in her walk and talk and personal life. She has a nice, well-behaved class. In grade 6 the teacher is of the Reformed persuasion and he opens the day with prayer in which he thanks the Lord for the privilege that God has elected us to be his children. He also tries to show his students in every thing that God is in control, is sovereign, and raises up men and women to do his will, in government, labour, education, etc.

We could go on with more examples.

Perhaps we see the picture already. Before long we may see parents come to the board with complaints about "doctrines" they do not and cannot agree with. Result: less stress on doctrines, soon hardly any mention, and finally a "vacuum".

I think we are trying to do the impossible. For even if we try to educate "inter-denominationally" (if that is possible) we would still teach denominationally, unawares. For we are what we are.

The ones who really suffer in this ecumenical exercise are the children. They become confused when they hear so many different views on basic doctrines.

On March 1 and 2, I attended a conference in Aurora of Christian school administrators and pastors. Dr. Paul Smith of Peoples Church in Toronto was there too, and his school had organized this conference. They had also invited the principals of the O.A.C.S. (2 attended). One C.R.C. minister attended the conference also.

We had a nice time together. Just wonderful. Such warmth and friendliness, and also such fresh enthusiasm for Christian education.

One thing became quite clear to me, though, and that is that the majority of those present want to have or have already established "church" Christian schools, e.g. Baptist schools, and that particular persuasion will be the direction of their school. Other children from different denominations are welcome, but the school is "Baptist" and so are the teachers or must teach that way.

This made me think.

What we see now is that "Canadian" Christians are starting denominational Christian schools, open to others, but others must follow and adhere to their direction. They appear to understand better that teaching out of or in a vacuum is an impossibility.

Let's not kid ourselves.

Our schools have lots to offer. If not, we better take stock. If we are in need of "reforming" our "Reformed" views and lifestyles, then we better do it, and make them so that we, with Moses are fully able to say, as he did to his brother-in-law: "Come with us and we will do you good!"

Let each Christian school be such, that other Christians can and want to send their children there, fully realizing the clear direction of the school, and let the school stand firm in following its chosen direction, for without direction we are going in the wrong direction.

J. Kooistra
Williamsburg, Ont.

A Christian wants to hear doctrine

Dear Sir:

In the March 23 issue of Calvinist Contact, there was a letter of Mr. H. Koffeman under the heading (Give me what I like to hear). I feel I must make a comment on this writing. This letter in my opinion is from beginning to end of a critical nature. The attack is aimed at the teachings of the Christian Reformed Church, and especially at the minister for not paying the visits to the membership.

Mr. Koffeman wants the pastor to wear out his shoe leather going from door to door to visit his flock "Regular, ... systematic, continuous and personal."

Sure. That would suit Mr. Koffeman just fine, you know, then the minister could not devote too much time to make use of his extensive library, and make a sermon full of heavy Reformed doctrine to throw at him.

He considers himself as Christian (Reformed) as always, but he only goes to the church service because his wife goes, when she goes. Oh yes, he wants to go (if I am given what I like to hear.) Then I will go because I want to be fed according to my needs. Well, Mr. Koffeman, there is good news for you. You can be fed to the full. First of all, lay off bitterly criticising the church and your pastor, that will never promote spiritual growth.

Then, why not turn to Lord's Day I of the Heidelberg Catechism often called the heart of the gospel. There we have the all important question put to all of us ... "What is your only comfort in life and in death?" "That I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ who with his precious blood has fully satisfied for all my sins and has delivered me from all the power of the devil and so preserves me, that without the will of my heavenly father not a hair can fall from my head, yea that all things must be subserviant to my salvation. Wherefore by his holy spirit he also insures me eternal life and makes me heartily willing and ready henceforth to live unto him."

That is doctrine, and that is what the true Christian would want to like to hear. Not only to hear, but also to believe it, to confess it, and to live it.

Then there will be less criticism, more love among the members of God's church. And be sure to ...

Take time to be holy, be calm in your soul.
Each thought and each motive beneath his control.
Thus led by his spirit to fountains of love,
Thou soon shalt be fitted for service above.

John Van Dyke
Newmarket, Ont.

Sermons should meet the needs of the congregation

Dear Sir:

I would like to comment on the letter of Mr. H. Koffeman in C.C. of March 23.

First, Mr. Koffeman says he understands that a minister, being the shepherd of a congregation, should aim his sermons toward the needs of the people, and of all things, "personal needs"! Can you imagine how many different personal needs there will be in (let us say) a congregation of approximately 100 families, from week to week?

Brother, this may be your understanding of what a minister ought to be, but allow me to give you mine: A minister should aim his sermons toward the needs of the congregation as a whole. A minister who takes his charge seriously will know where the spiritual thermometer stands among his flock.

Mr. Koffeman scolds the "many doctrinal sermons" and then calls them worthy of being called "very nice." Obviously he does not understand how important our doctrine is to keep the Gospel as the Bible gives it to us. It is my experience, that so few of us really know what our doctrine and standards say!

Secondly, nowhere have I ever heard the voice of Jesus say "Come all to me with your problems and troubles and whatever makes your lives hard and difficult, and I will give you rest."

What Jesus does say to me is, "Come unto me all who are heavy laden and I will give you rest." Here Jesus does not promise me a "life of roses" but what he promises is to take the load of sin and guilt off my shoulders to put it on his. And if anyone finds him that way, brother, what bigger gain do you want in your Christian life? Regardless that we daily increase our debts (as Lord's Day 5 says) when we keep on asking for his grace, we will be able, if time and circumstance call for it to belt out the high-sounding hymns and make them true.

Thirdly, in the end of his letter Mr. Koffeman says: "As a youngster I went to church because my mother took me." I think many of us did! But now he goes because his wife goes, when she goes. He will go more if he gets more of what he would like to hear. He wants to be fed (and maybe burped on the way out). Brother, is this all you go to church for? Is it only give me and give me more? What do you give in the way of worshipping our Lord? Shouldn't you ask first if you may have a blessing on Sunday morning before going? Does the communion of the saints, our praying together, praising him together, mean nothing anymore? Is it only: "Give me what I like?" Or is it: "Thank you Lord for giving me everything, even your only Son so I may say my Father in heaven." That is amazing grace.

B. Jongsma
Weston

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Church Page

Coffee-break evangelism

We thank God for the faithful evangelism committees in our congregations. However, it is important that the evangelism committee is not a small group that functions at the periphery of church life. The Church Order places the responsibility for evangelism on the consistories. And we would urge the consistories to have some of their more experienced elders involved in the work of the evangelism committees. The consistories should think seriously about the needs of the unchurched.

Some Christian Reformed Churches have done effective evangelism through "Coffee-break Evangelism." The concept has been promoted by the Board of Home Missions in literature and workshops. It involves a Bible study geared particularly to unchurched women. Coffee is served, babysitting is provided and a knowledgeable member of the church conducts the Bible study.

The success of this type of evangelism project demonstrates the importance of recognizing specific needs and opportunities in the community. In this particular method it is recognized that there are housewives who spend long hours at home alone, or with small children, and who are seeking answers to the deeper questions of life. Coffee-break evangelism must be adapted to local situations. And these churches who have tried it (either successfully or unsuccessfully) all testify that thorough planning and extensive promotion is essential.

First Chr. Ref. Church
Langley, B.C.

Reach-out report

During the past six months we were able to place 550 Bibles in hospitals, hotels and motels. From the 60 replies received 24 adults and 4 children asked for Bible study courses. There still seems to be a real need in our community, as many Bibles are taken month after month. Please also remember these people in your prayers. May many come to a true knowledge of Jesus and find meaning in their lives.

Bethel Chr. Ref. Church
Brockville, Ont.

What is Elim?

To most of us it is a name which appears on the list of church collections once or twice a year. But to countless children Elim spells hope. For at Elim, a Special Education School for the physically handicapped, they are taught through loving Christian care that they also belong to God's family and that they too may serve God and live to his glory.

In operation for 30 years, Elim is the *only* full-service, Christian, special education facility today. New government laws and regulations have resulted in the withdrawing of funds, and the closing or reducing of many private and church-related special education services. Elim remains, but is in danger of losing the battle, since the inflationary spiral is leading to an increasing dependence on public funds.

The solution is simple: a strong commitment by the church for full and prayerful support. Nothing short of this will do. In the coming week, when you enjoy the sights of simple beauty, the smiling face of your child, a flower or a lovely picture; when you listen with your ears to conversations with family and friends; when you use your hands in countless tasks; when you go for a walk or do all these many everyday things that we take for granted, realize how rich you are and thank God for the gifts of sight, hearing, and healthy arms and legs. And also thank him that together we may help his special children in our church communities. Let's pray for them and let's make certain, through our gifts, that Elim will remain open to them — next year, and the years after, as long as Elim is needed.

Hebron Chr. Ref. Church
Whitby, Ontario

Bible Quiz

Can you find 15 books of the Bible in this paragraph? In these remarks are hidden the names of 15 books of the Bible. It's a real lulu. Kept me looking so hard for facts I missed the revelation. I was in a jam, especially since the names were not capitalized. The truth will come to numbers of our readers. To others it will be a real job. For all it will be a most fascinating search. Yes, there will be some easy to spot; others, hard to judge. So we admit it usually results in loud lamentations when we can't find them. One lady says she brews coffee while she puzzles over it. One book is marked to help you start. Can you find the other 14?

Suggested guidelines for giving

It was felt that in general there should be some educational information given to our membership, so that the understanding of what the church donations are for, grows; what quotas mean, for what causes and how much of our gifts to the church are going into these causes.

The Consistory also suggests that we stress the point that our obligations to the church come first, before we should designate to other causes.

The Consistory also suggests the following guidelines as to our church donations geared to our income.

up to $10,000	3%
up to $12,500	4%
up to $15,000	5%
up to $17,500	6%
up to $20,000	6½%
over $20,000	7%

Your Consistory is convinced that when these guidelines would be followed it would not only solve our financial predicaments in the month of December, but it would also be a guide when, in the future, a committee of consistory looks into the financial contributions as done this year for the first time.

Mountainview Chr. Ref. Church, Grimsby, Ont.

The Bible Society receives Bolivia's highest civil honour

As it was celebrating its 150th anniversary in 1978, the Bible Society of Bolivia was awarded the Order of the Condor of the Andes, Bolivia's highest civil honour. The official resolution that granted the award noted: "The Bible Society in Bolivia has been serving Bolivia for the past 150 years, contributing to the preservation of previous cultures, including the translation of the Holy Scriptures into native languages and dialects, thereby teaching people in the different rural areas throughout the country to read, and consequently making itself worthy of such a high distinction."

Grace Chr. Ref. Church
Chatham, Ont.

Pastoral Pondering

Why read the ten commandments?

Sometimes there are people who wonder why the 10 commandments have to be read in the church every Sunday, especially while they appear under the heading: "I am Yahweh your God who brought you out of the land of Egypt."

We never lived in Egypt, they say. That liberation of Israel out of Egypt is an event which took place about 4000 years ago. So what's the use of maintaining and reading that old law today? Well, that same question could have been asked by the people of Israel itself when Moses, their leader, read the same law to them, about 40 years after they had received it; just before they were about to enter the land of Canaan. Almost all the people who were brought out of Egypt, 40 years before, had passed away. And almost everyone who lived in the time when Moses read the law to them, as we read that in Deuteronomy 5, had been born during the 40 years that they wandered around in the desert. So also Moses could expect that someone would object and say: But that does not apply to us anymore; we are the younger generation. Times have changed. Therefore this old law cannot be applied anymore; it should be at least updated.

Now, as far as updating the law is concerned, this was done indeed; just as also in our days is being done with our Constitution. But the law as such was still valid. Let's see how Moses introduced the reading of the old law of the ten words. He says it this way in Deut. 5:2,3: "The Lord our God made a covenant with *us* in Horeb, The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive today."

When Queen Victoria passed the B.N.A. Act in 1867, we became the Canadian nation, we, who are here alive today. And by the same token it can be said that God has made a covenant with his church today, when he gave the law in Horeb; and we who believe today were liberated out of the slavery of Egypt, now about 4000 years ago. For the Church in our days is still the same people of God, the church which is chosen and gathered by God out of the entire human race. That's the reason that still every Sunday when there is the official meeting of God and his people, the ten commandments are read. Every reading of this law reminds the believers of their liberation and that they are a free people because of that liberation.

It is in the first place for this reason that this custom of the reading of the ten commandments is maintained, lest the believers forget that they are the same Church of God.

Canadian Ref. Church.
Calgary, Alberta

Ever been affected by the March blues?

A colleague asked the other day if I had been busy with pastoral counselling lately. When I wondered at the question I was told that March is a bad month for depressions. Doctors apparently confirmed this. I didn't think much of that at first until I realized how many depressed people I had seen during this month of March. Indeed the pessimists outnumbered the optimists by far. I have seen them depressed about the state of affairs in the church. I have heard them wonder about our Christian schools. Fears have been expressed about the consequences of starting a new congregation. Then there is the behaviour of our teenagers, the difficulties of raising children, marital failures, and you name it. We have seen a lot of clouds, and apparently little sunshine. We seem to be short of good news, short of gospel. But the Christian knows better than that. Our depressions are sometimes lapses of faith. Our problems are our challenges. Here we meet our tests of faith, and as to the question whether we are up to it ... Let us bow together in prayer.

Rev. A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, Ontario

Church News

CHRISTIAN REFORMED

Declined

— to Niagara Falls, Ont., Rev. John Groen of Burlington (Bethel, Ont.

— to Whitby, Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

New address

Rev. Daniel R. Tigchelaar, 587 Margaret St., Victoria, B.C. V8Z 6C9

Windsor organized

On March 31, 1979, Ambassador Community Church of Windsor, Ont., was organized as the 24th congregation in Classis Chatham. The church numbers 32 families and holds its morning service in the William G. Davis Public School at 10 a.m. and its evening service in Victoria United Church at 6:30 p.m. The consistory has elected as its officers: president Rev. Peter Hogeterp, vice-president Rex Hoekstra, 9625 Kerby, Windsor, Ont., N8R 1K1; secretary, Kim Willoughby, 5554 Empress, Windsor, Ont. N8T 1B4 (after June 25, 3080 Suffolk, Windsor, N8R 1P2); and as secretary of deacons, Mrs. Gerda Flood, 3412 Wildwood, Windsor, N8R 1X2.

Available for preaching

Rev. Peter Mantel has moved from Peterborough, Ont. to Cambridge, Ont. Mr. Mantel is following a training course at the Interfaith Pastoral Counseling Centre in Cambridge and is available for preaching, counseling and teaching. His new address is 266 Clyde Rd., Apt. 11, Cambridge, Ont. N1R 1L1 (519) 621-1406.

REFORMED

Accepted

— to Calgary, Alta., Rev. Paul Nulton of Hackensack, N.J.

Salem experienced a year of change

Salem Christian Mental Health Association underwent a year of struggle, positive change and joyful growth during 1978. Those three areas were covered in president Dr. Alan Vandermaas' address during the association's annual meeting on April 7.

He described the sadness and uncertainty experienced at the resignation of the former executive director, Mr. Walter Bickford, and cited Mr. Bickford's numerous contributions in the area of Christian mental health.

Dr. Vandermaas also expressed appreciation for the work of Dr. Moncrieff, who has been serving as acting director. In addition to the continuation of previously available services, including individual and group therapy, Marriage Enrichment conferences and Encounter With Self weekends, Salem now provides a therapist one day a week for Christian Counseling Services of Southwestern Ontario in London; Mr. Edmund Brooks, a graduate student in counseling, is receiving a supervised practical experience with Dr. Leonard Kirk one day a week at the St. Catharines clinic; John Struik is providing counseling services at the Barrie office one day per week; and Mr. Mark Hines, a clinical social worker, has been added to Salem's professional staff. An additional staff position, involving work with schools in the Toronto area, is open.

Dr. Vandermaas also called attention to the recent establishment of Salem's central counseling centre in Toronto. This office was formerly located in Rexdale.

He commented on the team approach of Salem's professional staff and the improved efforts at publicizing the work in 1978. Briefly, he looked forward to the association's capacity for growth and development: to serve more people in various areas of the province, to continue development of the professional staff for the provision of mutual support and a greater variety of services, and to establish and maintain a centre where conferences, workshops and retreats could take place.

He gave an overview of Salem's financial structure, noting that income had not kept pace with increased expenses.

In the business portion of the meeting, the membership approved a 1979 budget of $173,800 with an anticipated deficit of $74,700. Sale of property and other sources of investment income are expected to cover the deficit.

Emotions should be allowed to grow, DeWaal tells Salem crowd

by Calvinist Contact staff

Dr. Sidney DeWaal, dean of The King's College in Edmonton and a leading Canadian psychologist, says that emotions develop and change as a person grows from infancy to adulthood.

He was addressing about 100 people attending the 17th annual meeting of Salem Christian Mental Health Association, meeting April 7 at St. Catharines, Ont. His theme was "Emotions Grow, Too."

Dr. DeWaal moved through the audience as he spoke for 70 minutes, transforming a lecture into a conversation. He took the audience on a "journey" of human development, touching on the emotional reactions from early infancy through adulthood.

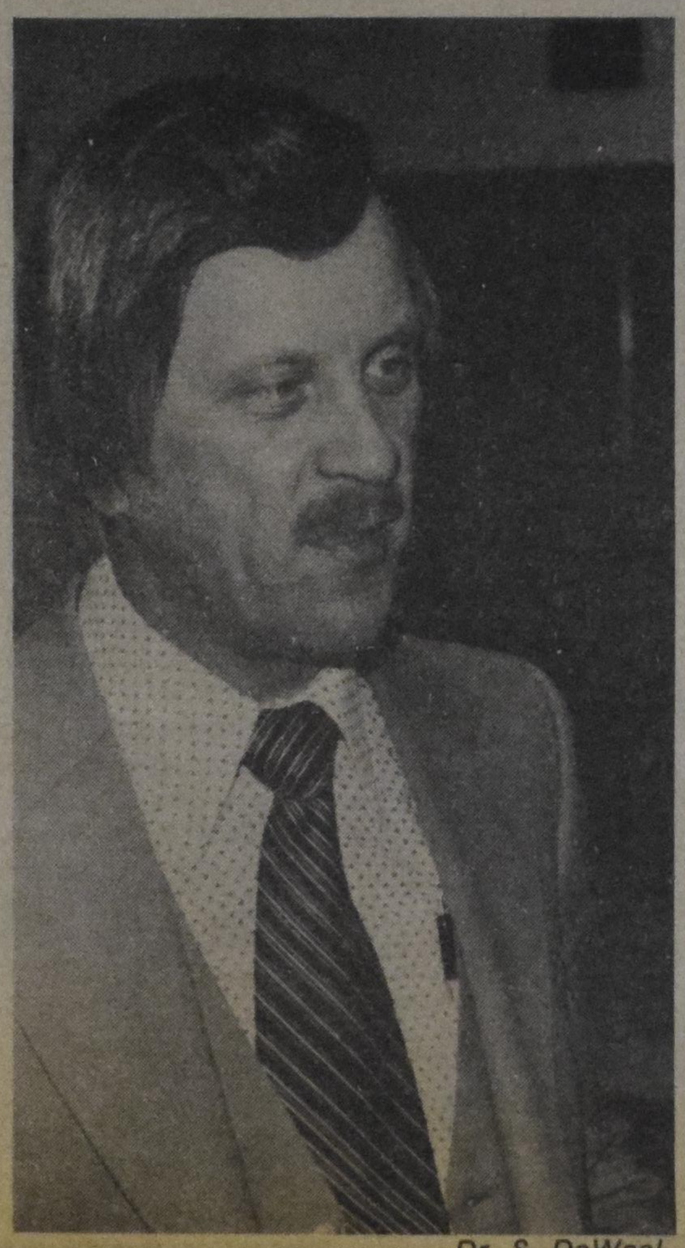
He stated that emotions belong "to the heart of human existance", despite the fact that society frequently treats emotions as if they were bad. Emotions are always present and without them there would be no creativity nor human functioning.

Dr. DeWaal indicated that too often little children are punished for their efforts to grow through the exercise of normal curiosity, instead of being guided to express their wonderings in nondestructive fashion. Through their experiences children frequently feel put down. They learn not to feel good about themselves and even see themselves as inferior. Selfish pride was contrasted with appropriate self love and positive self esteem. While the former is destructive, the latter is essential for healthy development.

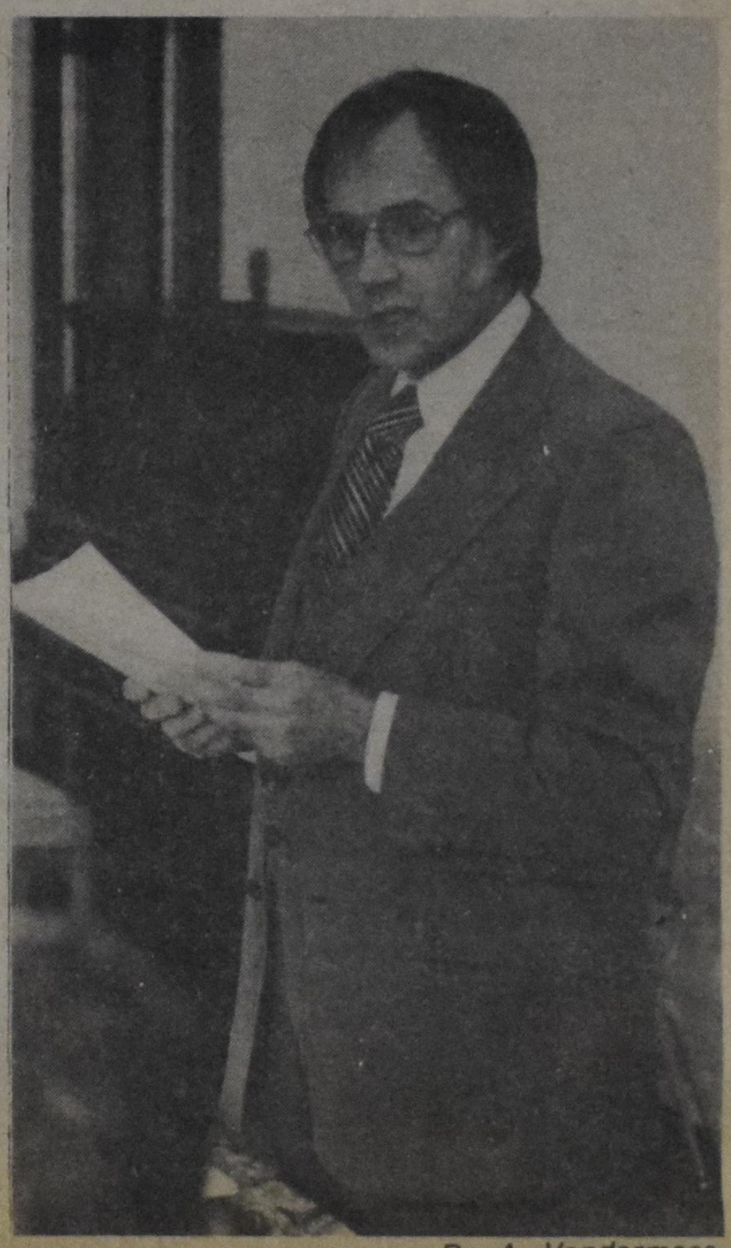
Dr. DeWaal described the stages of emotional growth, emphasizing the child's development of trust, his need to be a separate individual, the necessity of appropriate limits and the child's struggle for personal authority and independence.

According to Dr. DeWaal, grades 1 to 6 is the key time for children to understand their own sexuality. He suggested that parents should be honest with children, letting them be aware of the facts so that they can understand them.

During adolescence, young people again go through the problems of trust, separation, and autonomy. This is a time of struggle for children and parents, as a child seeks to discover his own identity. Frequently parents "get into nagging rather than living with the person's experience", feeling that it's their last opportunity to get the teenager into a godly pattern of life. "We need to trust that our earlier efforts to provide Christian training for our children have been effective."



Dr. S. DeWaal



Dr. A. Vandermaas

Regarding the years of marriage and building a home together, Dr. DeWaal suggested that strong needs draw people together. During courtship the attitude is frequently one of "I need you and therefore I love you." Invariably, after 5 or 10 years, the individual finds that his needs are not completely met. He or she may feel "I don't love you anymore."

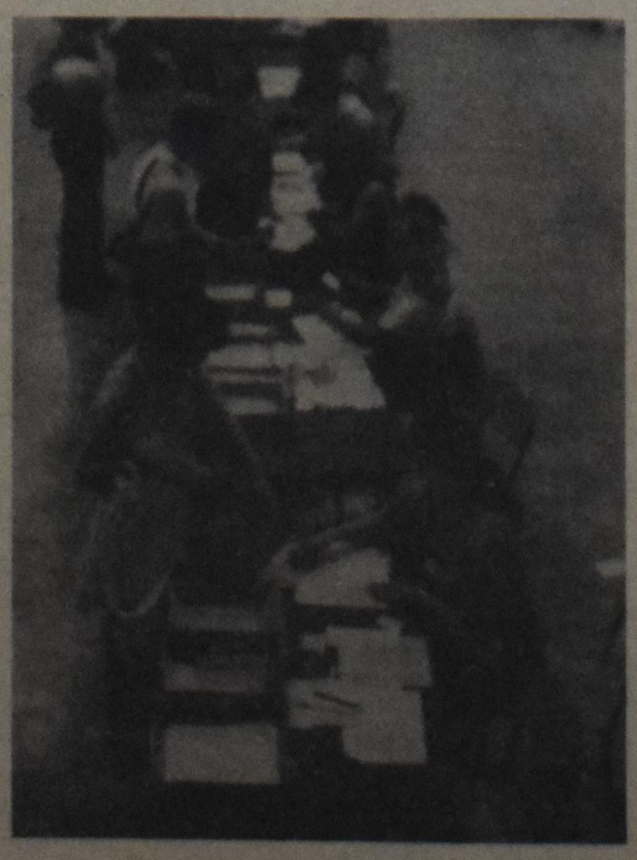
At this point one is forced to look at the other person whom God has placed before him or her. The couple may decide to go their separate ways or they may continue living together as "strangers in the night", or they can begin to work at the relationship. In the latter case, they rediscover themselves, meeting each other as a person. They can then say to each other: "I love you and therefore I need you." Intimacy is learned through the opening up of self through the yielding of oneself in relationship.

Dr. DeWaal concluded his presentation by saying that "if emotional growth is stunted, salvation cannot be enjoyed."

Following the speech, one-hour workshops were presented by each member of Salem's professional staff: Christian parenting by Dr. Donald Moncrieff, The child learns to relate by Dr. Leonard Kirk, Intrauterine life and early years by John Struik and Working with adolescents by Mark Hines.

Your last high school registration?

Despite the excitement of beginning your final high school semester, a little voice somewhere might be asking, "What about next year?"



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Malnutrition — two sides of the same coin

by Thomas W. Klewin

Mr. Klewin is a freelance writer in Prince Edward Island.

"We live in a strange and wicked world. People in the Third World go hungry so we in North America can eat food that ruins our health." That is how John F. Alexander wrote in the magazine, "The Other Side".

Poor countries grow sugar, coffee, tea, cocoa, bananas, and similar items for our consumption rather than cultivating beans, rice, and vegetables for themselves. And the consequences are obvious. While we eat too much and too much of the wrong kinds of food, much of the rest of the world suffers from hunger and malnutrition.

An independent research group, Worldwatch Institute, recently issued a study called "Two Faces of Malnutrition". The study found that the eating habits of the affluent has a direct relationship to what people in the less developed countries of the world eat.

"In a way the diseases of nutrition are linked," a health educator notes. "The diseases of the affluent are produced by what we eat — heart disease, diabetes, high blood pressure, etc. And what we eat to produce those diseases also affects the health of people in other parts of the world where they suffer from malnutrition and the diseases stemming from poor diet, hunger, malnutrition."

Medical detectives are slowly beginning to unravel the tangled threads that link the diet of the affluent to the nutritional problems of the poor. For example, there has been a 50 per cent increase in the global per capita consumption of sugar since 1950. North Americans now use 80 per cent more sugar than they did just 40 years ago. And every acre used to produce that increase in sugar is taken from land that provided some family with enough food to provide the basic nutritional needs of that family.

World food production is growing, so, as Frances Moore Lappe, co-director of the Institute for Food and Development Policy, says, "so hunger and malnutrition in much of the world isn't caused by the so-called popular notions of over-population and lack of arable land. If we utilized no more land than we do today, we could provide everyone in the world with an adequate and nutritious diet. But too much land is used to pamper

the people in the industrialized, affluent parts of the world. It's land is used to produce sugar, beef, coffee, wine, rubber, tea, bananas, and fresh vegetables on a year round basis. Then, too, we take good agricultural land out of production to build highways and other projects to make it easier to ship these things to the affluent parts of the world."

Can fresh vegetables that we eat in winter contribute to the hunger of people? "Definitely," says a Christian missionary to Latin America. "I see acres and acres of fresh tomatoes, for example. It's growing on land that was once farmed by several families. But now those farmers work by day for the big farmer or multinational corporation controlling that land. And the peasant works only when and if he's needed. Increasingly, machinery is being introduced to replace the field workers. Why? To reduce the cost of those fresh vegetables when they reach the market in North America during the winter

by Ralph Heynen

PASTORAL COUNSELLING

During the time before the election, we talk a great deal about what it means that we live in this country. We think about our past, the present, and the future. During this time there was also considerable talk about the fact that God has guided our country, that he has preserved our land and that we need to pray for our country. Many people talk about this, even some people that don't seem to have too much use for prayer.

It seems like everybody feels free to criticize the government. Some commentators seem to make a living by pointing out the evils that there are in Ottawa and the men who work there. A number of magazines find joy in slinging mud at the government. Much of what they write is on the border of slander. They not only talk about the things that happened in Ottawa but they like to dig up some of the dirt about people who have served in the past. It has become fashionable to put a great big question mark about all of these leaders who have contributed so much. Of course, if you want to have a best seller the thing to do is to dig up some dirt and people seem to like this little bit of gossip or slander. Just look at Margaret Trudeau's book!

Today we give so grudgingly of our taxes and of our time. We groan and complain a great deal about the fact that it takes so much money to run the government and it does, there's no doubt about it. But you often find people in our communities who are not going to serve on a jury. It takes too much of their time and it doesn't pay too well. Or we like to get things from the government but we don't like to give. It's a matter of trying to see what we can get out of it without putting too much into it. Of course, that's the spirit of our generation.

You find many people doing that with the family too. Surely there are many people doing this with the church. We find far more critics than builders within the church and this is also true in the government. I believe that as Christian citizens we ought to think in terms of giving of ourselves so that our country may become more of a Christian country. The U.S. has a president now who says that he is a "born again Christian" and possibly we had thought before that this was a comment that was made in order to win the election. But I believe that he has been showing this spirit in his whole attitude towards human rights and in the attitude that he takes towards the church. He's faithful in attending his church. He wants to teach a Bible class in his church. All of these things are for the good and it gives us an indication that the man is openly a Christian, who openly uses the statement about being born again, can become the president of the United States.

Canada is not particularly a religious country, a country where religion plays a tremendous role. Many people have done a lot of things in order to bring about this separation of church and state. We've tried to banish prayer out of our public school system and Bible reading. We've taken a very liberal stand on abortion as a country. There's this whole matter which is being discussed repeatedly about homosexuality. We talk about capital punishment.

When you talk about all of these things and see them developing and possibly in our age, also a crowding in of seeing more and more a liberal view taken towards people who commit crimes. There's often more protection for criminals than there is for the police. This is a dangerous tendency because we have become a nation that leaves God out of the picture and we don't want too many moral standards upon which people build. I think this is where you and I fit into the pattern of our federal, provincial, and community life — to reflect a Christian spirit.

God must be recognized to a greater extent in our country. We ought to pray for our country. We have a great deal of freedom, far more freedom than most people have in the world. We guard zealously this freedom of ours, but when we think of the freedom that we possess we know that we can also lose it. There are certain things which are happening which endanger our freedom. We argued at length about guns and weapons. I don't own a gun and I've never used one and I don't particularly care for a gun. People say we need the right to have guns and to protect ourselves. But there is also the danger that flows from it because we have a tremendously high rate of homicide in our country.

We talk about freedoms that people need in order to live as citizens within our country, the freedom to do what they want to do. Or, the use of pornography which is permitted in many communities and the sexual abuses that are so very, very common in our age — smutty things and profane things. As a Christian we live in this world and we are surrounded by it; we see it on every hand. I feel that we ought to let our voice be heard and let people know that as Christians we do not approve of many of these things that are happening in our generation. We ought to speak out against the things that we see on T.V. When you hear people doing things that are wrong, let your voice be heard. If you have strong feelings about the right to life or anti-abortion, why shouldn't we let ourselves be heard?

We so often say, "Well, we're such a small number in the midst of such a large nation." We forget that it's not always the majority that rules but often it's the minority that makes enough noise. As Christians maybe we ought to make a little bit more noise. As Christian citizens there is one more thing. Paul writes to Timothy, "I exhort first of all that supplications, prayer, intercession, thanksgiving be made for all men; for kings and all they that are in high places, that we may lead a quiet and tranquil life in all Godliness and gravity."

That's your responsibility and mine. When we have our prayers we just don't simply pray for missions, we just don't simply pray for our children or pray that we may have food and drink, but we may think in terms of our nation. This is of tremendous importance to us and for that reason, let's pray as responsible citizens for our country. This is what it means to be a Christian citizen. To be active, to be willing to serve, to show your light in this world and to intercede for this country of ours — these are the things that *we can do — we must do* if we really are to be citizens of our country.

THOUGHT FOR THE WEEK

Setting a lofty ideal is important in this world of ours. When our soul goes out toward God and towards heaven, life receives a new dimension. We see life then in its breadth and depth, but also in its height — that is life at its best.

months. If the peasant's family goes hungry, that isn't important in the scheme of things."

In Brazil, for example, the black bean, the basic staple for low-income families (and a valuable source of protein), has been replaced by coffee, sugar, and cotton fields. Today there are one-third fewer black beans to feed the poor of Brazil so there will be more coffee and sugar available at a more reasonable price for the developed, affluent countries of the world.

Increasingly, nutritionists are relating the world's future to what the well-fed minority does about the fact that much of the human family is hungry and living on an inadequate diet. For Christians this has a special significance. God created the earth so that it could provide mankind with enough food to keep people alive and relatively healthy. God didn't promise there would be no sweat or labour or struggle involved in producing food. Neither did he indicate he'd created a planet incapable of feeding all those born in his image, or that only a select few were to enjoy the bounties of his creation.

Yet today people are going hungry and suffering diseases linked to poor nutrition. And how do we in North America contribute to the problem?

The late Margaret Mead put it in perspective for us when she wrote: "It's relevant to us whenever what we do contributes to starvation elsewhere in the world or relieves hungry and malnutrition somewhere on the face of the globe." She was talking about the fact that agriculture today has become tied to cash crops which can be sold to those who can afford to buy them, and too little emphasis is placed on helping people become self-sufficient in their source of food.

> If the peasant's family goes hungry, that isn't important in the scheme of things.

How does all this relate to the command Jesus gave us to feed the hungry, knowing that whatever we do for one of the least of the hungry and malnourished in the world, we do it to him?

We are a part of the affluent minority who are determining the food production pattern of the entire globe. And in that sense we are helping to determine how many people in the rest of the world will be hungry and malnourished. If we are a part of the problem, we can also become a part of the solution. We may not be able to do it individually, but collectively we can, as concerned Christians, help return some of the world's arable land to the production of food for those who are living in other lands.

We can drastically and dramatically reduce our consumption of nonessential, unhealthy foods. Not only will it be good for us, but it will also help others. Food habits are difficult to change. "But if the Christian imperative is involved," a Christian health educator says, "we have the beginnings of a new way of eating. Take the amount of soda we consume. Every can bought means land must be used to grow sugar and taken out of production of nutritional food for those living there."

We don't have to be influenced by the high-pressure advertising of large corporations pushing heavily processed and non-essential foods and goods as the better way of life. We can remember it isn't producing a better way of life for our brothers in much of the world.

We can follow the recommendation of the U.S. Senate Select Committee on Nutrition and reduce our use of sugar by 40 per cent. That would free land for the poor in other parts of the world to grow food which will feed their families.

We can drink less coffee.

We can ascertain where our fresh fruits and vegetables are grown, especially in the non-growing seasons in Canada. "In fact," the Christian health educator adds, "we can just read labels and learn where the food we eat is being grown. Every bit sold to us is taken from land that at one time belonged to a family supporting itself from it."

We have options in selecting alternative ways of obtaining our balanced diet. The peasant working as a day-laborer in fields, used to grow cash crops for the affluent, has no alternatives.

This may take time and heroic-like dedication by Christians. But Christ never asked us to do more than what we as individuals can. By joining others in the body of Christ, we can have an impact. One acre taken out of sugar or coffee production means at least one family somewhere in the world may have a better chance of surviving. "That is," as the Christian health educator notes, "a deed of love and charity."

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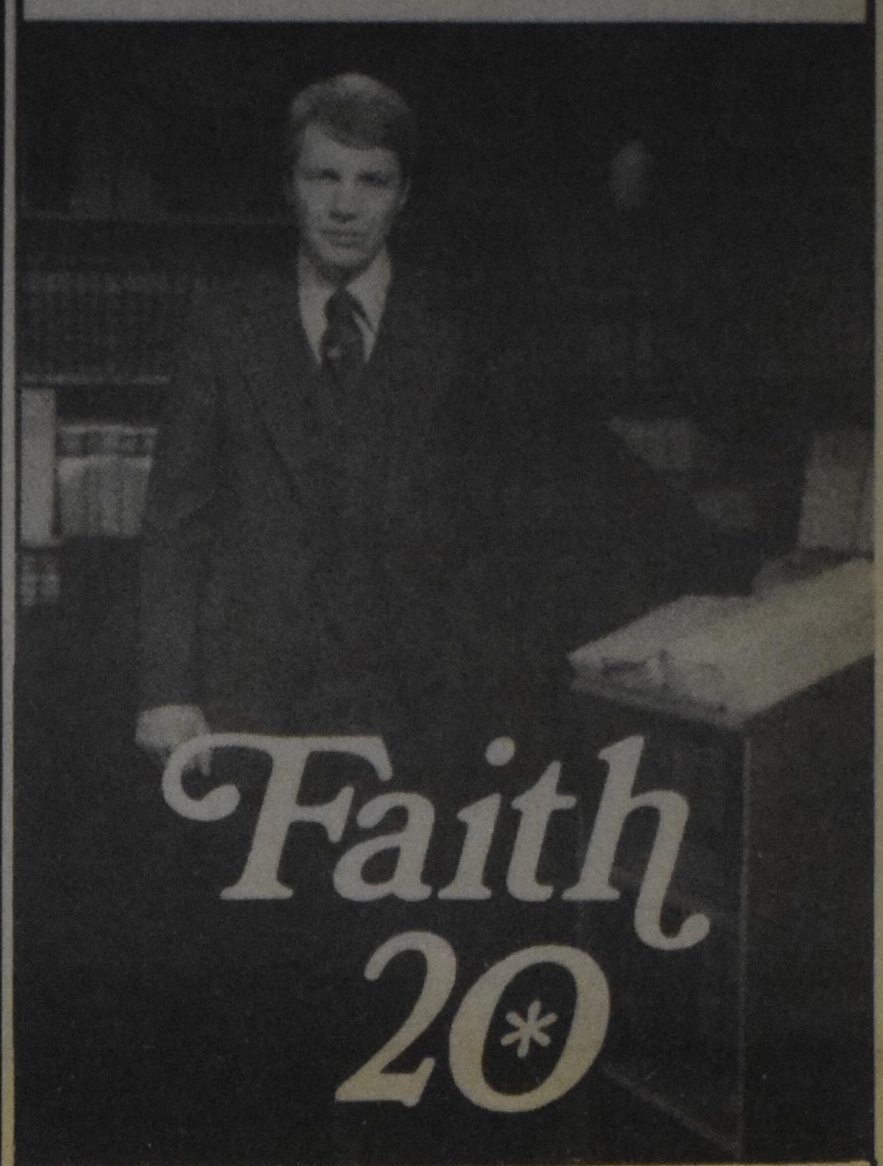

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Editor: Pete Layer

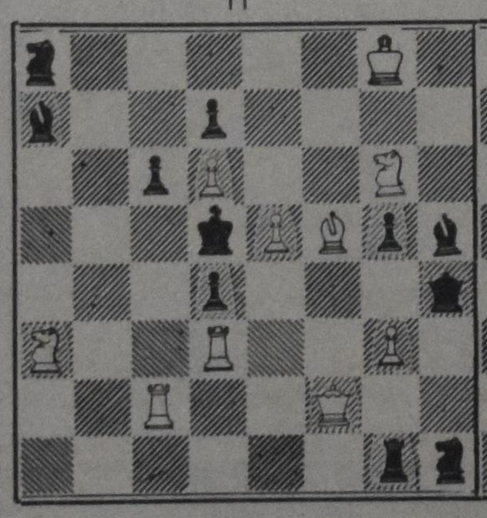
LET'S PLAY CHESS

First Series of Problems in May

Comments

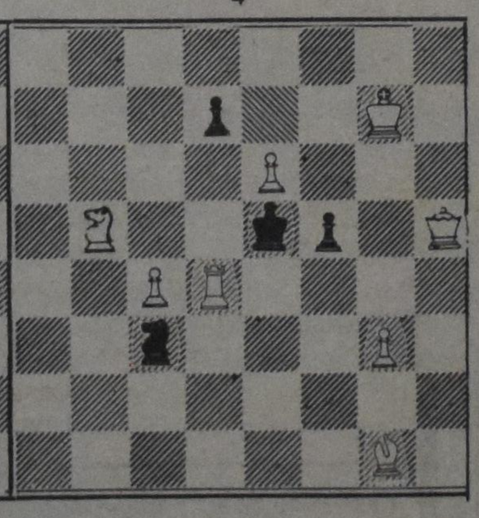
1. Even though the positions are neither cluttered nor complicated, you still may have some difficulty solving them. Both problems contain many possible key moves.
2. A hint for #785 will save you some time, I hope. The Russian three-mover shows what appears to be a useless White Queen. It is placed on KB2 because she will use the squares QR2 and KB7 in the variations. Please give the key, threat and all variations.
3. Watch out for many tries in #786. Only one move will mate Black in two. Indication of the key and threat, if any, is sufficient.
4. The deadline to send these solutions will be given next week with the second series.

#785 R.G. Ponomarev Russia, 1946 — 11



3-mover 10 3 pts.

#786 H. Ahues Germany, 1961 — 4



2-mover 8 2 pts.

FEBRUARY SOLUTIONS AND LADDER

Comments

It is good to see the three winners back again this month. The problems turned out to be manageable to most solvers. Nobody fell into Haring's trap: #776 - 1. Q-KN1? Although two other problems caught some victims. The numbering scheme got confused this time. The numbers in quotes refer to the way the problems were published. The numbers in brackets show the way it should have been!

Solutions

"#722" (773) Palatz: Key: 1. B-B6, K-B2; P-R8/R KxB; 3. R-B8 mate.

"#773" (774) Mirri: Key: 1. Q-R3 threat 2. Q-B5 mate Try: 1. Q-Q2? N-Q6 no mate.

"#774" (775) Larsen: Key: 1. B-B7 threat: 2. B-N3 ch., NxB; 3. PxN mate or 2. B-B4 and 3. QxP mate. Variations: 1. --, P-K4; 2. QN-B4 etc.

"775" (776) Haring: Key: 1. Q-R1 threat: 2. R-B5 mate Try: 1. Q-KN1?, P-R7 no mate.

Dutch Solutions

#773: 1. Lc6, Kc7; 2. a8/T, Kc6: 3. Tc8 mat

#774: 1. Da3 dr. 2. Dc5 mat

#775: 1. Lc7 dr. 21 Lg3 sch. Pg3:, 3. Hg3: mat of 2. Lf4 en 3. Dg 4 of 5: mat 1. --, e5; 2. Pdf4 enz.

#776: 1. Da1 dr. 2. Te5 mat.

Contestants	Problems:	#773	#774	#775	#776	Sub-Total	Prev Total	Total
	Points:	3	2	3	2	10		
K. Amsinga (III)		3	2	3	2	10	72	82
R. Buist		3	0	-	-	3	71	74
M. Mellissen (V)		3	2	3	2	10	53	63
H. Brouwer (I)		3	0	0	2	5	29	34
J. Wilms (III)		3	2	3	2	10	20	30
F. Vander Woude (II)		3	2	3	2	10	(92)	10
H. Douma (II)		3	0	3	2	8	(94)	8
A.J. Klein (I)		3	2	-	2	7	(92)	7

Spend a summer vacation in the jungle

Not everyone can afford the time or money to spend a summer vacation on the mission field. That's too bad because it's a great way to learn about what God is doing and the kinds of people he needs.

At the JAARS (Jungle Aviation and Radio Service) Center, near Waxhaw, North Carolina, the worldwide support base of the Wycliffe Bible Translators, interested people have built two stilt buildings which they call Champas. They can accommodate family, church, or young people's groups in the Jungle Jump-Off living area.

For several days, a week or more, you can live in primitive surroundings something like at Wycliffe Jungle Training Camp. But more important you can learn how Bible translation is changing the world and actually help in a work project as you would do on the field.

The Champas are unfurnished and will accommodate up to 20 persons. A covered cooking area with picnic tables is provided. There is firewood available if you like to chop it. In keeping with jungle ways, do not plan to use electricity and expect "brisk" showers.

Your group leader will design the actual program for your group. This should include a work period, a recreation time, and some time to learn about God's Work through Wycliffe Bible Translators and JAARS. Also allow more than usual time for fixing meals and washing up in cold water.

JAARS offers the following program portions which you may select in designing your program: missionary work projects, JAARS discovery tour, Jungle Camp slides, jungle cooking demonstration, missionary sharing experiences, how they translate the Bible, airplane rides, jungle living lecture, linguistic demonstration.

There is no set charge for the use of the facilities but donations are appreciated. For further information write: JAARS Jump-Off, Box 248, Waxhaw, North Carolina 28173, U.S.A.

Group life insurance conversion

Lately I've been catching up on reading past issues of C.C. and came upon your contributions which also deal with life insurance. Having worked as a life insurance underwriter for many years it was enjoyable to refresh my memory. As I was reading about group life insurance it struck me that no mention was made about its option to convert to whole life insurance upon retiring or leaving the company. Many people are not aware of this option and from experience I know that it can be a very important one indeed.

A close relative of ours had to leave his job and was not expected to live beyond two years. It was a very real shock. When inquiring if the group insurance had been converted, no one knew what I was talking about.

Luckily, the three months conversion period had not yet elapsed and a whole life insurance policy was bought. The premiums were high due to age, yet the pay-out of the policy upon this person's death helped relieve the financial burden of the widow in the end. Because of this, my mother-in-law now lives comfortably and is able to contribute to kingdom causes, for which she is thankful indeed. Maybe others could be helped if this is explained to them.

Sincerely,
S.A.

Additional comments:

The conversion mentioned in the letter deals with the ability of the individual to buy a whole life policy to replace the term insurance policy he loses when he leaves his employment. This is a privilege that is of course paid for by the employer over the years of employment. It must be initiated by the person leaving his employment. The whole life policy for a person who is getting on in age is very high. However, the cost of this policy is relatively small compared to the financial benefit that will be obtained for the remaining widow or widower if death is anticipated within the next several years.

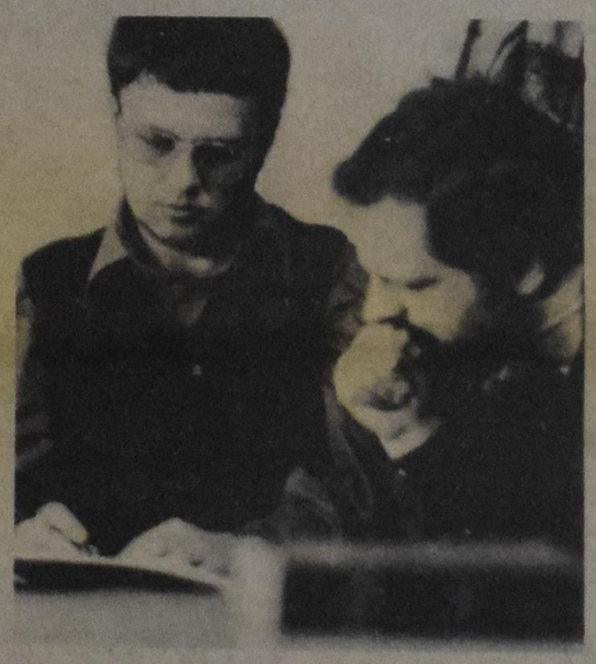
If anyone leaves his or her employment due to sickness or disability, the person should definitely look into the possibility of converting the existing group term policy into a whole life policy. If the premium looks to be much too large to handle on a budget which is probably already affected by a lower income, or a disability pension, then it is appropriate that such a person approach the deacons of the church.

Anyone who leaves a group life insurance plan should know very clearly that he or she is insurable with another company. If a person knows that employment will change or end, such a person should immediately apply for life insurance (term insurance) on his or her own. This generally will require a medical examination. If the medical examination then shows that the person is not able to obtain insurance, then such person should immediately take steps to convert the term life insurance policy to a whole life policy. Some of these conversion possibilities exist for only 30 days whereas others exist for a longer period of time.

Although the individual for his own sake should know that a group life is a convertible policy, it is certainly also the duty and responsibility of the employer to point this out when an employee who is sick and disabled leaves his employment. The employer through his personnel department or employee benefit department should make this very clear to the employee.

Harry Houtman

An Invitation to Reformed Christian Students



Programs of study
- Christian Worldview – special one year graduate program
- Master of Philosophy (M.Phil.)– a two year degree program with emphasis in the following areas: history, psychology, political theory, economics, aesthetics, philosophy and theology

We invite you to follow your bachelor's degree with study at the Institute for Christian Studies.

You can make use of the academic resources of our Reformed graduate school to explore thoughtfully the spiritual and intellectual achievements of our tradition.

At the Institute you can reflect on the present – in ways that heal and advance our Reformed vision to speak to current cultural issues, whether they be found in academic or public life. At the Institute you will find a graduate school setting in which as a Reformed student you can explore your new ideas about the present and the future.

You will find that the Institute is especially eager to help you prepare yourself to give leadership that helps people recognize the Lordship of Christ in society.

You have the choice of a two-year master's degree program or a one-year Christian Worldview program. The master's degree helps prepare you to work communally at the reform of scholarship and contemporary life through study of issues in specific academic disciplines, issues that are fundamental and can help us understand today's problems. The Christian Worldview program in a less theoretical way helps you apply the Reformed faith to the specific kind of work you will be doing.

Come to the Institute to help exercise our Reformed vision with imagination and insight, to serve Christ in today's troubled world.

Write us for more information.

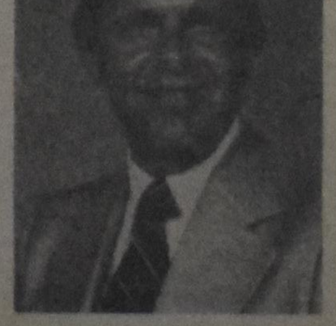
ICS
Institute for Christian Studies
229 College St., Toronto,
Ontario, Canada M5T 1R4

LAKEWOOD
INVITES YOU TO CAMP THIS SUMMER

June 30-July 4
Rev. L. VanBuren
Evangelist, Magic Ventriloquist

July 5-8
Rev. Ron Hallman
Pastor and Representative of Canadian Home Bible League

July 26-29
Dr. John W. White
International Crusade Speaker, T.V. Host



August 11-12
Rev. Jerry J. Hoytema
Dynamic Preacher
Leads Senior Citizen's Day Saturday, Aug. 11

Lakewood offers many Fun, Faith and Fellowship activities with speakers and music groups each week. Children's program morning and night. Receive a blessing this summer.

For complete camping and program information cut out and send to BRIAN LISE, c/o LAKEWOOD, R.R.5, Forest, Ont. N0N 1J0

Name _____

Address _____

job MARKET

Acton: 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kuipery, R.R. #1, Acton, Ont. L7J 2L7

Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

Barrie: 14 year old girl seeking any type of summer employment, preferably on a farm. Phone Esther Siesling at (705) 726-6808 or write: R.R.#2, Barrie, Ont. L4M 4S4.

Beachville: I am a 15-year-old student looking for summer employment. I am willing to do any type of job as a mother's helper. I am experienced with children. For more information contact: Helen Veenstra, Beachville, Ont. N0J 1A0. Phone 423-6217.

Bowmanville: 16 year old High School student seeks summer employment. Please contact: Ken Van Abbema, Middle Rd., R.R.#1, Bowmanville, Ont. L1C 3K2;

Bowmanville: 15 year old high school student looking for summer employment. Preferable in greenhouse or flower shop, but willing to take anything. Please reply to Ron Visser, 29 Hilltop Dr., Bowmanville, Ont., L1C 2X7. Phone 623-7394.

Bowmanville: S.O.S. from Bowmanville. Please help me find work for this summer so I can continue my education. I am a grade 12 student of Durham Christian Secondary School. I am available after June 13. I am Marilyn Broersma of R.R.#5, Bowmanville, Ont., L1C 3K6, telephone (416) 263-2985.

Burlington: Ed Jager, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Clinton: 17-year-old boy looking for summer employment. Will do any type of work. Please write to: Richard Te Brinke, Box 1253, Clinton, Ont. N0M 1L0. Phone 519-482-3567.

Cambridge: 15-year-old boy looking for summer employment. 3 years market experience (selling produce). Willing to do anything Please phone or write: Andrew Dyk, 16 Crombie St., Cambridge, Ont. N1S 1Y4. Tel. (519) 623-1734.

Dunnville: 17 year old boy looking for summer job on a dairy farm or construction site. Write: Ray Vandervliet, 115 Park Ave. E. Dunnville, Ont. Tel. 774-4611.

Dunnville: I am a Dordt student, looking for a summer job of any kind, except in farming. I can start any time after May 21. Please contact: Carolyn Van Soelen, R.R.2, Dunnville, Ont. N1A 2W2. Phone 416-386-6198.

Fenwick: Calvin College sophomore needs summer work to help pay for next year. Call or write Dave Guetter, 268 Heynes Hall, Calvin College, Grand Rapids, Michigan 49506. Phone 616-942-9150 ext. 2313, after midnight. Home address: 803 Church St., Fenwick, Ont. L0S 1C0. Phone (416) 892-3784.

Fruitland: 16-year-old student experienced in babysitting, housekeeping, and fruit picking. Willing to learn new work. Please contact: Shirley Knegt, 239 McNeilly Road, Box 12 Group 13, Fruitland, Ont. L0R 1L0. Phone: 643-1051.

Fordwich: I am an 18 year old student entering RBC in the fall. I will take any job but preferably, I would like a job which involves retailing. I have a few years experience in farming and some experience in selling. Please contac. Raymond Borg, R.R.#1, Fordwich, Ontario. Phone (519) 335-3669.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R.#2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Grimsby: I am a 15-year-old, Christian girl seeking summer employment. I am looking for any kind of job that I can get. I also have experience in babysitting and light housekeeping. Please contact: Sandra Van Staalduinen, 364 Book Road North, Grimsby, Ontario, L3M 2M6. Phone: (416) 945-8981.

Guelph: My name is Jackie Aasman. I am 15, going on 16. I am willing to do any kind of job. I live in the Elora-Guelph area. Please phone 846-5432 if interested.

Hamilton: My name is Anthony Van Huis, and I'm 15 years of age. I love outdoor life and am looking for a summer job on the farm. 276 Brucedale Ave. E., Hamilton, Ont. L9A 1P9. Phone: 383-2067.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Hamilton: I am an 18 year old student looking for a secretarial job. I have taken three years of typing, one year of shorthand, and I have done a little bit of filing. I have also worked in the H.D.C.H. office as a helper. Reply to: Angeline Vis, 122 Tyrone Drive, Hamilton, Ontario, L9C 2N1, or phone (416) 385-6938.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen year old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: 16 year old boy is looking for any type of work this summer in the Hamilton area. Please phone or write: Paul Hornsveld, 1693 Upper Wellington St., Hamilton, Ontario, L9B 1P1; Tel. 383-0183.

Hamilton: I am a 17 year old girl looking for summer employment. Willing to do anything. Have babysitting experience. Please contact: Wendy De Groot, 668 Rymal Rd. E., Hamilton, Ont. L8W 1B3. Phone (416) 385-9835.

Hamilton: I am 15 and a graduate of Calvin Christian School. I have experience with painting and chicken-catching. Willing to live in. Please write or phone Les Vuyk at 161 Mohawk Rd., (416) 389-4047.

Harriston: My name is Betty Teune. My address is R.R.#3 Clifford. I am 16½ years old and would like to work as a recreation leader but am willing to be a live-in babysitter, or a mother's helper.

Ingersoll: Young girl, 17, planning to attend college this fall is in need of a summer job. Prefers to work with people. Contact Judy Reitsma, R.R.#2, Ingersoll, Ont., N5C 3J5 or phone: (519) 485-4584.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kingston: 18 year old student, experienced in babysitting, housekeeping, mother's helper. Last summer worked at a motel. Willing to learn new work. Enjoy working with and looking after animals. Willing to live in. Available for last two weeks in June, till end of August. Please contact: Miss Kathleen Breurkes, 29 West Moreland Rd., Kingston, Ontario, K7M 1J4. Phone 1-613-544-5609.

Listowel: 16 year old girl looking for summer employment; willing to do any type of work, enjoy gardening and working with children. Margaret Miedema, R.R.#4, Listowel, Ontario, Phone: 291- 3619.

Londesboro: I am a 17 year old student and would like to have a summer job as mother's helper or on a fruit farm. For more information contact: Marie Vanderlei, Box 133, Londesboro, Ontario N0M 2H0. Phone 519-523-4576.

London: Girl, 16½, graduate of London Christian High, would like summer employment in S.W. Ontario. Prefers clerical work but will do almost anything. Contact Betty-Lyn Beukema, R.R.#8, London, Ontario N6A 4C3. Phone: 453-3476.

Melbourne: Girl, 18, looking for a full-time job in any area. Have studied business courses; experienced in housecleaning, babysitting, tobacco planting and harvest. Can start in mid-June. Please reply to: Lois Holman, R.R.3, Melbourne, Ontario N0L 1T0. Phone: (519) 289-5709.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: I am a 17 year old student and would like to have a summer job preferably as a mother's helper. I am experienced in babysitting and housework. Prefer room and board. Reply to: Joanne Mazereeuw, R.R.#2, Moorefield, Ont. N0G 2K0 or phone (519) 638-2217.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R.#5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Rexdale: Miriam Kesler, 83 Lakeland Dr., Rexdale, Ont. M9V 1M8. I have attended Reformed Bible College for 2 years now and I'm looking for any type of work (full-time). I'm available from May 7 to August 31.

Russell: Job wanted as junior accountant, or in any other type of business. Dennis Bakker, R.R.2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Sarnia: 1st year college Arch. Tech. student would prefer a summer job as a junior draftsman or work in the building construction field. Able to travel anywhere. Please write: John Berg 1211 Amsterdam Crt. Sarnia, Ontario N7S 3V7 or phone 519-336-9415.

Smithville: 17 year old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

St. Catharines: 14 year old girl (15 in June) is looking for a summer job. Willing to do any type of work; preferably mother's helper. Call Karen Verbruggen, 937-1857; 16 Audrey Street, St. Catharines L2N 1G4.

Seaforth: Work wanted for 21-year-old college student. Have had much experience working in greenhouses and on farms. Will do anything. Contact Francine Vander Ende, c/o Gerrit Klein-Hesselink, R.R.#1, Seaforth, Ont. N0K 1W0.

Strathroy: 15 year-old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Sunderland: 17 year old High School student looking for summer employment. Willing to do any kind of work. Please write: Anne Zekveld, R.R.#5, Sunderland, Ontario L0C 1H0.

Tottenham: Elizabeth VanderVeen, R.R.4 Tottenham, Ontario L0G 1W0. Phone: 416-936-4731. Age: 18. I have experience with children, working in a store, janitorial services and have previously been a S.W.I.M.er. I would like to work in the above-mentioned areas.

Vineland Station: I am an 18 year old girl looking for a summer job as a mother's helper. I have had four years experience looking after children and housekeeping. Please contact: Catherine VanderScheer, Claus Road, Vineland Station, Ont. L0R 2E0 or phone (416) 562-5480.

Welland: I am a grade nine student and would like fruit, dairy or crop farm work, or carpentry. Available early June. Please contact: Carl Coers, 105 Maple Ave., Welland, Ont.

Wellandport: Seventeen year old high school student seeking any kind of summer employment. Experienced in babysitting, housekeeping and fruit picking. Preferably southern Ontario area. Contact: Alice Spek, General Delivery, Wellandport, Ont. L0R 2J0. Phone: 386-6748.

Willowdale: 15 year old girl looking for a job during July and August, preferably in a greenhouse or as a mother's helper. Please reply to: Wilma Vander Hoef, 201 Finch Ave. W., Willowdale, Ont. Phone: 225-3239.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Eringa, R.R.8, Woodstock, Ont. N4S 7W3.

Wyoming: Seventeen year old girl (raised on farm) is looking for summer employment in S.W. Ontario. I am willing to do any kind of work and am willing to learn. Would require room and board in a Christian home. Please contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0. Phone: (519) 845-3823.

Montreal, Que.: Female high school student, turning 17 this summer, seeks summer employment, willing to do any type of work. Experience in counselling at a Christian camp and Y.M.C.A. day camp. Also several years experience in babysitting and as a mother's helper. Please contact: Theresa Bouma, 34 Hazel Drive, Dollard des Ormeaux, Quebec, H9B 1C5. Phone (514) 683-2057.

Dollard des Ormeaux, Que.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

St. Blaise, Quebec: 17 year old student who is looking for summer work of any kind in the hotel or motel business as a bellhop, busboy, houseman, or receptionist. I am able to speak both English and French and would be able to start work on June 25, 1979. Please contact: Michael Agema, 1217 Principal, St. Blaise, Quebec J0J 1N0 or call me at 1-(514) 291-3149.

Picture Butte, Alta.: An 18 year old college student is looking for summer employment in Alberta. She will do any type of work and can begin May 15. Please contact: Renita Vander Wekken, Box 5, Picture Butte, Alberta, T0K 1V0 Phone: 738-4452.

Openings

Forest: Lakewood Christian Camp requires dedicated people to help with our summer program for a week or longer. Free room and board will be supplied at the camp. There will be no monetary gain but you will receive a spiritual blessing. Call or write Brian Lise, c/o Lakewood, R.R.5, Forest, Ont. N0N 1J0 for more information.

Jarvis: Girl wanted for house duties plus some light farm duties. Driver's license essential. Starting in April or May. Room and board provided. Will have every other weekend off. Salary according to experience. Write Egvally Farms, R.R.#3, Jarvis, Ont. N0A 1J0.

Smithville:

Experienced single man for modern dairy farm. Steady employment. West Lincoln Dairy Farm, R.R.2, Smithville, Ont. L0R 2A0. Phone: 957-3897.

St. George: Student wanted to work on dairy farm. Can start June 1. Apply to Kryn Vandenberg, R.R.2, St. George, Ont. (519) 448-1512.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.

Bedford, Quebec: Domestic help needed in family with 3 children for month of August. For more details write: Oussoren, P.O. Box 1356, Bedford, Quebec, J0J 1A0.

Telkwa: Student summer help. Mother's helper and some dairy chores. Must be good with children and have a good sense of humour. Preference to girl who speaks Frisian. Apply: Robin Creek Farm, R.R.#1, Telkwa, B.C. V0J 2X0. Phone 604-846-5423.

ELECTIONS'79

Render unto Canada ...

This campaign is said to be about leadership; to whom should we entrust the next four years of Canada's history? So the sights zero in on the personalities of the leaders. But we should look a bit deeper to see what kind of a vision is being offered us by the parties and their leaders. When you consider how long we have been waiting for this election it surely seems that the political leaders had enough time to formulate a vision for Canada that many people seem to call for. This election is said to be one of the most important since Confederation. Certainly this is a time for vision.

But there appears to be no *new* visions in this election. Neither will we have vision rooted in the wisdom of God for life.

Instead many are voting *against* something or someone, not *for* a program or a vision they like. We talk as if little else mattered except new cars, a new house, new gadgets, and lower taxes, knowing all along that these will not bring the happiness that the ad men promise.

These are difficult words, painful to write. They are not written to make us hopeless. Rather, they are a first step towards *restoring* a vision for politics in Canada.

This election provides us with a much-needed opportunity for taking stock of ourselves. More importantly, we can use this time to build a new vision.

The leaders speak

Let's first listen to the first speeches made by the party leaders after the election was called. These men are not without their own visions:

Mr. Trudeau: "My message to you tonight is that we Canadians have an unparalleled opportunity — working together — to shape with our own hands an even freer, richer, more secure Canada for ourselves and for our children."

Mr. Clark: "We offer new leadership and a new team representative of all Canada, confident in the potential of our country, and determined to work with all Canadians to restore our sense of unity and realize that potential."

Mr. Broadbent: "I say it's time to get on with the job. It's time to take control of our own resources, our own future and make of Canada the exciting and decent place we all know it can be."

These voices speak of man going it on his own as he walks the path of material prosperity to happiness. They are visions that say "No" to God's call to love and serve him. They are visions that call us to love ourselves. Such statements of a vision, like so many of the "planks" or "programs" announced in the election, are spoken because 1. the politicians deeply believe in this vision and 2. they strike a responsive chord in many voters' hearts.

And we must ask ourselves if they don't embody goals and principles close to our own heart. The modern superstition is that the problems in politics lie with the institutions or politicians and not with us. That is handy because then all we have to do is vote out the person who we see as being the problem.

Talking about sin ...

We must start talking about sin again. Sin in our personal lives, but also sin in our life as citizens and institutions of a country because, as John puts it, "If we refuse to admit that we are sinners, then we live in a world of illusion and truth becomes a stranger to us." (1 John 1:8)

We find confessing sin, i.e., making bad laws, hard to do in politics. Confession has become equated with weakness. Politicians, like all of us, want to defend themselves. It is almost a political maxim never to admit that you are wrong.

That is what makes the one-upmanship so painful especially during an election campaign. Each leader pounces on his opponent's weakness and these parts get the biggest applause at a public meeting. Think of the number of times news reports have pictured one leader accusing the other of some deception.

... and salvation

We should not stop after uncovering sin in ourselves, our leaders or our politics. Then we would act as if the Gospel is only a critical one. In fact, the Gospel is the Good News. It asks of us a commitment to begin afresh with working on a new politics.

Politics is not a matter of catching a candidate off guard and "nailing him to the wall" (Notice how in the paper, the campaign organizers always talk about the fact that their leader hasn't made "a mistake" so far.) Rather, it is a sharing of the vision we have for Canada.

That is our duty towards Canada. That is how we can be of service. That is what we must render to her. And what should the government be?

In some ways the problem with the past decade is not so much that the Liberal government broke its promises. (Mr. Trudeau says he kept 40 out of 50; Mr. Clark says the Liberals broke 53; Mr. Broadbent says he has lost count.) In many areas, the government did exactly what it said it would, it's just that the solutions did not solve the problems. But many Canadians feel cheated and angry because the hopes they had ten years ago, aren't fulfilled.

And so they are responding to Mr. Clark's call to "roll back government" or to Mr. Broadbent's plea for a government that "does some planning for a change."

So, you can make your choice. How fast do you want government to move? Will it be in the first, second or third year? (Or will it be reverse?)

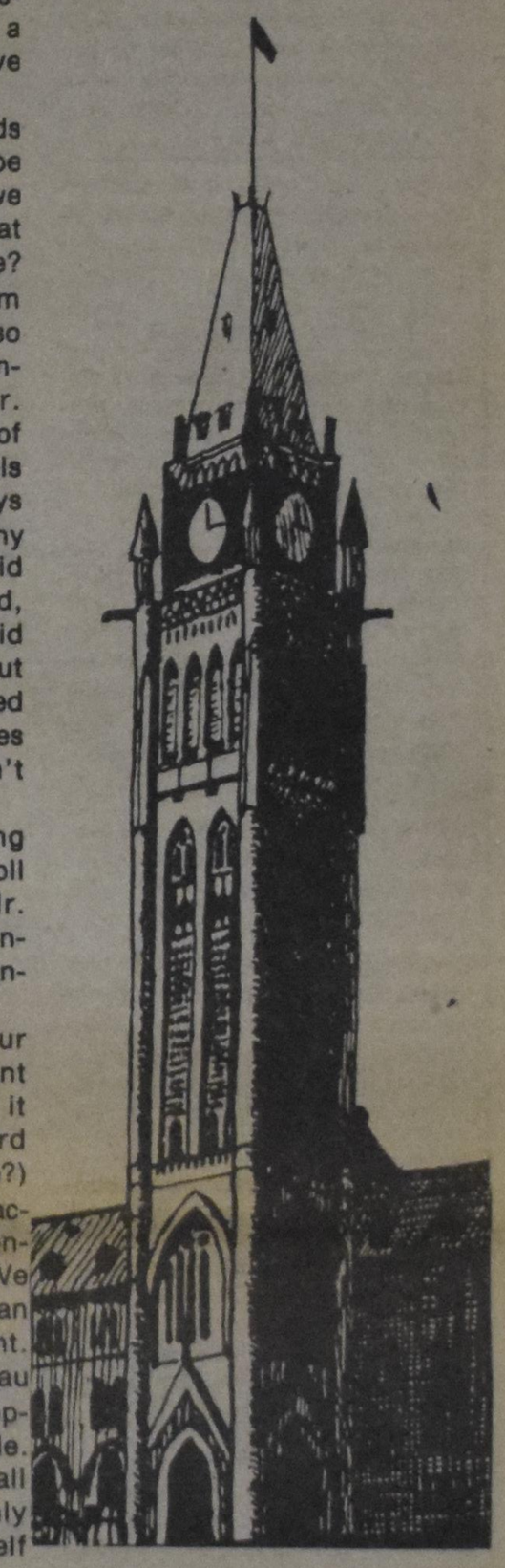
We might have less unaccountable power and decision-making with Mr. Clark. We might have a more Canadian economy with Mr. Broadbent. Or a chastened Mr. Trudeau might offer us some "development" in the next decade.

Government can't solve all problems in society, not only because it has showed itself incapable to do so, but also because that is not the true task of government. Upholding justice for society in all areas of life does not include taking over those areas of life.

We must get away from the view that, because our society has become more complex, government must take over large segments of life as its own affair. That still leaves lots of room for a government to uphold justice.

A close look at government policy reveals that it does see itself as doing justice. If the goal is material economic well-being and it is the task of government to protect and make possible such a narrow aim, then our present parties and their programs are highly "successful". They don't see the problem of an independent voice for justice because (according to them) justice means promotion of our present system of econmic growth. We need to see the challenge in government, not just in terms of changing a policy here or there, but in changing the whole meaning of justice and the place of government.

There are three men, (four counting the Creditistes). The choices of alternative visions are not there, but the challenge to us is. In the election, we must raise issues that stem out of our vision for what has to be done. We must also be critical of what is being offered, but always in the light of an alternative.



Canada can no longer afford to have us pretend to be absent from her politics. She needs a spirited confrontation of fundamental beliefs. That is the best we can render to Canada.

Dear Candidates:

"We are at the crossroads of Canada's future." These are the words many people would like to use when they discuss the significance of the election on May 22.

If that is so, I feel that we are going to have to hear some clear cut choices from you as to which way we should turn. If we don't start hearing more that will help us choose for a new direction for Canada, I'm afraid this election is not going to offer us any real choice and thus no real change of direction will come of it.

What upsets me, for example, is that the election will not be dealing with any of the truly important issues, i.e., the poor and starving in the world; the protection of the world for the future; the development of the economy for stewardship; the opening up of all of our life to honour God and our neighbour.

What I am hearing are not political alternatives. Instead I hear Mr. Trudeau telling me I can insulate my house now, too (with the aid of government subsidy). Mr. Clark promises a $300 tax cut and Mr. Broadbent wants to offer me a bit bigger tax cut.

Please, don't tell me all the things you are going to give me, do for me, or help me with. Don't tempt me. Tell me instead what vision you have for Canada. Keep your money. give it to someone who needs it. Tax me more if you must. Instead, tell me what justice means to you in relation to the business man, the immigrant, the poor, the rich, the farmer.

I have spent many hours going over the material I got from your party headquarters (The P.C.'s told me they were saving it until the last week; the Liberals ignored my letter; and the NDP's sent the most) and I try to pick up as many media reports on your campaign as I can, but I am not hearing what I believe Canada needs to hear.

And that hurts me, but more importantly, it hurts my country. Some people tell me to vote P.C. because any P.C. is better than what we've had. Or I am told to vote NDP because it's the only way to register a protest. I am told that voting Liberal will at least give me "a strong leader."

There is another option. I could decline my ballot as a way (encouraged by the Election Act) to indicate that I do not feel there is a choice being offered in this election. In any case, I am committed to a politics rooted in Biblical principles. I don't know all of the implications of that, but I intend to work hard in this campaign and afterwards making that kind of politics a topic for public discussion.

Meanwhile, I am waiting for you to develop a new vision for Canada. Please don't keep me waiting ...

Sincerely,
Ben Vandezande.

In this section

Have you ever said to yourself, "This election is going to be different? This time I'm really going to make an extra effort to get to know the parties and thier programs"? From what I gather we have all said that once too often.

The next eight pages are an attempt to work on a Christian approach to Election '79. I have tried to share with you, hopefully in an interesting way, what the parties and the leaders stand for ... and fall for.

We at *Calvinist Contact* hope this will be a useful tool in making a Christian contribution during and after the campaign. Please let us know what you think.

Ben Vandezande

The Liberal Party

The Liberals have held power for 61 of the last 79 years of our history. Its leader, Pierre Trudeau, says it is "probably the most successful party in the history of modern democracies." He called it the party of the "radical middle."

Increasingly the Liberals are a party of those on their way up. It is not a party of or for the poor, the elderly, the downtrodden, the unemployed or even the worker. And yet it is extremely *successful*.

It is a party with a backbone supple enough to swallow most people who would join, or most programs that are introduced, i.e., it sets up Petrocan and yet has virtually no competition laws for corporations. In this election the voter is expected to "swing right", so the platform suggests less government spending, restraint on all levels and a guaranteed supply of energy.

There are certain principles that go into the make-up of this flexible backbone. Mr. Trudeau referred to these when he spoke at his party's convention in 1978. "The liberal tradition has two parts to it. On the one hand we have to protect the individual against the state so that the individual may remain free, master of his own destiny."

This party is committed to liberty, a freedom from outside restriction by the state. It wants to emphasize the individual as supreme and individual initiative as the key to unlocking the treasures of the future.

"But on the other hand, and this is of course of equal importance from the point of view of Liberal ideology, the state has to intervene to protect the weak members of society, minorities, those who need protection from the state against stronger forces than themselves."

Government action is taken against such hardships not because it would take over but because the government wants to give the individual what (s)he needs.

The government must see to it that freedom of opportunity is distributed as equally as possible. Progress is measured by whether more people share more opportunities more equally. This is not politically done, but it is done by the government assuring the success of the economy and technological development so that its "benefits" can spread throughout society.

The Liberal party has always seen its job as making capitalism flourish. That is why even a crown corporation like Petrocan is set up for the purpose of allowing the multinational oil companies to make even better profits.

National boundaries mean very little either. The individual and his prosperity is what counts. That is why there is an open door to the U.S. for "free trade" (although we sometimes talk tough to make it appear we are independent). Takeovers by multinationals of Canada's economy are screened through the broadest sieve imaginable.

Federalism and a strong central government is a replacement for nationalism. You can't talk about a nation (or a culture), you only recognize individuals. All of the rhetoric about national unity is not because there is a desire to keep a country or culture like Canada together. It is simply because threats to the continental economy and individual prosperity have to be erased. The lives of citizens must remain as pleasant as possible.

National unity is a slogan under which citizens can be asked to tolerate all kinds of injustice for the sake of the whole, i.e., not the nation but the technological economic system. Quebec, the FLQ, regional disparities, native people can get in the way. They must be played down (regional disparity grants, money for land) or eliminated as in the War Measures Act.

We need the prosperity that goes with expanded business and technology. That is why the Liberal party talks a lot about our future and talks only about our past in order to point to our prosperity: "Ten years later, we are 1½ times as rich on average for every Canadian as we were in 1965."

The Liberal party is so successful partly because it appeals to something so basic to Canada's roots, i.e., the belief in the individual as supreme. His happiness lies in the path of prosperity achieved by business and technological growth.

The Progressive Conservative Party

The Progressive Conservatives are claiming that the voters "at the centre" of Canada's political spectrum belong to them. It is these people that will carry them to victory on May 22nd. This group "at the centre" represents the majority of Canadian voters and if, in good democratic tradition, you believe the truth is equated with what the majority think, you can understand why the P.C.'s claim them as their supporters.

It is not clear what the "centre" consists of because that changes from one election to the next. So, in order to reach the majority of the voters in Canada one doesn't take a stand on a set of principles, but adjusts oneself to the needs of the centre. The P.C.'s are not out to convert people to their approach, just have them vote for them.

The P.C. party, according to Mr. Clark, is not "a missionary organization. We cover the spectrum in the House (of Commons)". Clark claims that there are no "ideological differences" within his party, just some "generational conflicts." The "generational differences" Mr. Clark refers to are a polite way of saying that some P.C.'s still hold those philosophical roots of the party dear. The new M.P., who, like Joe Clark, is a Conservative of the Seventies, bases his approach on compromise using the phrases of P.C. philosophy for window dressing. And when a political party has been number two as long as the Conservatives, you give a lot in order to become number one. There are many facets of the roots of the party. It is a complex of differing colours. Perhaps, using the colours of the spectrum will illustrate it best.

Red: P.C.'s have always pushed for government involvement in the life of Canada i.e., John A. MacDonald's National Dream; Diefenbaker's Northern Development Policy; Stanfield's Wage and Price Controls; calling for a strong government direction for the nation as a unit. Today's tax cuts and stimulative deficits are common methods for intervention in the economy. While talking about rolling back government, today they are firmly entrenched in government intervention for the good of the whole.

Orange: P.C. philosophy emphasized that Canada is a single unit made up of two cultures. In 1968 they campaigned on the "deux nations" theme. Today they talk about "a community of communities." There is clearly a view of a single unit, Canada, and the challenge becomes how to weld the differences into one community, Canada.

Yellow: There is a nostalgia for the past, a longing for the days when things were "better". These were usually times of prosperity, little government and peaceful co-operation. That could come out today as a longing for the pre-Trudeau years.

Green: The P.C.'s have always preached free (from government) enterprise as the road to material abundance for every individual. They want economic and technological growth and the freedom for the economy to progress, i.e., material prosperity. They see Canada as being a group of nation-builders. The way to help the needy is not to equalize by bringing the rich down, but to bring the poor up with the rest.

Blue: The business community and the worker in a business have been the keys to this prosperity. The government must do what it can to pave the way for them.

Indigo and Violet: The party is rooted in its British origin. It firmly supports institutions like the monarchy and parliament.

The differences within the party centre around which colours of the P.C. spectrum will be emphasized. Today it seems to be yellow, green and blue. In the 1974 election it was more clearly red, orange and blue.

Another difference is that the older Conservative sticks with his principles. Remember Robert Stanfield in 1974 with his wage and price controls?

This all becomes a bit more clear to me when I go back to a letter we received from Mr. Clark's office accompanying some of the P.C. position papers. "At best this material has an *historical* significance and *in no way* is to be interpreted as being the P.C. position in the coming election." (emphasis added)

In 1949 the word "progressive" was added to the party name. Today, might I suggest the progressive *chameleon* party?

The New Democratic Party

A quick look at the highlights of the NDP's first party platform (1960) reads like a "what's new in legislation" for Canada for the last ten years. (Economic planning, Canadian Development Fund, national health insurance program, a pension plan, protecting small business, encourage Canadian culture, strengthen the CBC, etc.)

As T.C. Douglas, the former leader of the NDP, once said: "We don't have to be in power, if we just wait ten years most of our programs will be put into legislation by the other parties."

Ironically, the reason for this is no longer only a matter of the other parties moving to a greater acceptance of a social welfare policy. The prime reason is the NDP has left many of its own socialist roots, and as a result their programs are similar to those of the others. That is happening more quickly under Ed Broadbent (see box) who prefers to talk about an economic message to Canada rather than the social one his socialist roots would stress.

When the NDP formed after the big election defeat of the CCF in 1958, their vision was not to form an "equality among all Canadians" but a greater equality. At that time, they joined the other parties in sharing an acceptance of Liberalism, i.e., the right of every person to obtain material abundance, as the main driving force for their ideas.

The NDP has always been uncomfortable with the fact that Liberalism created inequalities among men. The NDP's stress on a "greater equality" was aimed at some of those inequities. (Sounds a lot like Trudeau's call for equality of opportunity and Clark's promise to eliminate regional disparity doesn't it?)

Today it is no longer the evangelistic party it was under David Lewis and Tommy Douglas. Equality is still a guide for them but now it is primarily an equality of income through job creation, public spending and some planning. They want a planned progressive industrial economy that is Canadian owned and which results in as great an equality as possible.

The label of the NDP as socialists promoting complete government takeover does not stick so firmly to the NDP anymore. The NDP has joined the other parties in working under the spiritual control of Liberalism. The essential differences are that they want to go back more often to pick up those that have been hurt by our economic development; i.e., Pensions, Medicare, Guaranteed Annual Income, etc.

Also, the government is a handy tool which the NDP is quite willing to use to right these and other inequities. The NDP does not talk about limits they would put on that. It is a matter of having power that can be used to enforce a view of justice that they have. Though that isn't socialism, it is not at all clear that their view of government is anything more than one of a club behind the door.

PIERRE TRUDEAU

This has to be the most talked about, written about and known man in Canada today. So much can be said (and is!) about him, and one little column can't do much more than try for one other new angle.

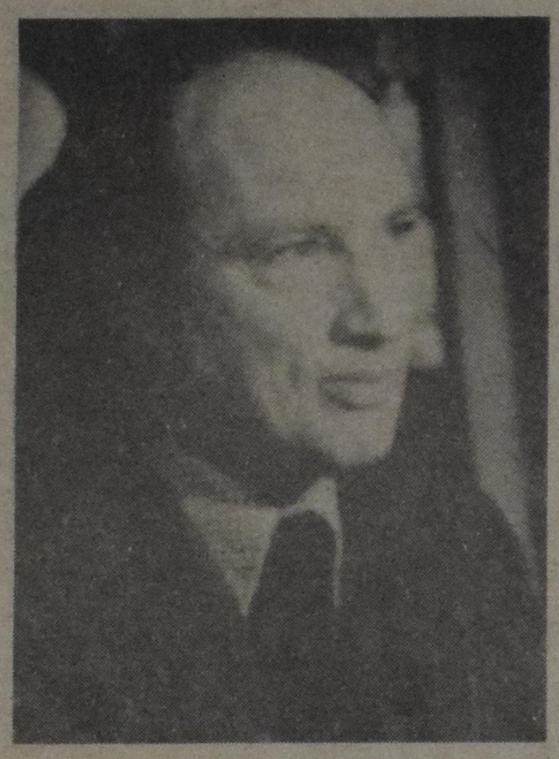
Trudeau does not want to run against anyone else besides himself. He disdains any other leader and shows his distaste for Canadians who would cross him. In this campaign he has succeeded once more in making himself the issue. He turns all abuse, anger, frustration and affection and love on himself.

People talk about his arrogance, his contempt for Canadians, etc. and in the process are sealing up an electoral victory. By stressing what he has done or not done we have missed the heart of Trudeau. If we talk about the Trudeau record, that can be twisted to meet his own purposes. If we talk about the personality he suggests, we "look at the alternative." Trudeau can run against himself and win.

The most telling criticism that can be made against Trudeau and his Liberal government is not that he has failed to create a Just Society — that is not likely to come from any government. More important is the paths he takes towards his goal.

The path he has chosen leads not to justice but to a world in which you use government to ensure that there is no interruption of the maximum efficiency of your technological and economic development. The government is the catalyst to bring us to that material plenty in his view.

In 1970's Throne speech, "We have achieved greatly, that in the future, greater achievements are within our reach ... We stand on the threshhold of greatness."



In the present election campaign he promises "A Decade of Development which can bring all Canadians closer together in a great, shared adventure worthy of our strength, enterprise and imagination. A Decade of Development can liberate us from our sense of frustrated goals."

Altar calls like that one come at least once a year. They call for a renewal of faith and a repentance of sin. They promise prosperity through whatever means necessary to all men, women and children in Canada.

That is what should be debated about Mr. Trudeau.

ED BROAD BENT

Some Canadians, unsure of the other two choices for leadership offered, are giving Ed Broadbent a hearing. And he is trying to persuade us that he is more than a flaming socialist.

He is, in fact, a democratic socialist, but these days he is pushing nationalism (Canada first) rather than socialism as the vehicle for change. He claims to be interested "not only in economic growth rates, but what's happening to income distribution, employment levels, absolute numbers of people in poverty, the right of people to participate freely in running their communities and also Canadian control of natural resource development."

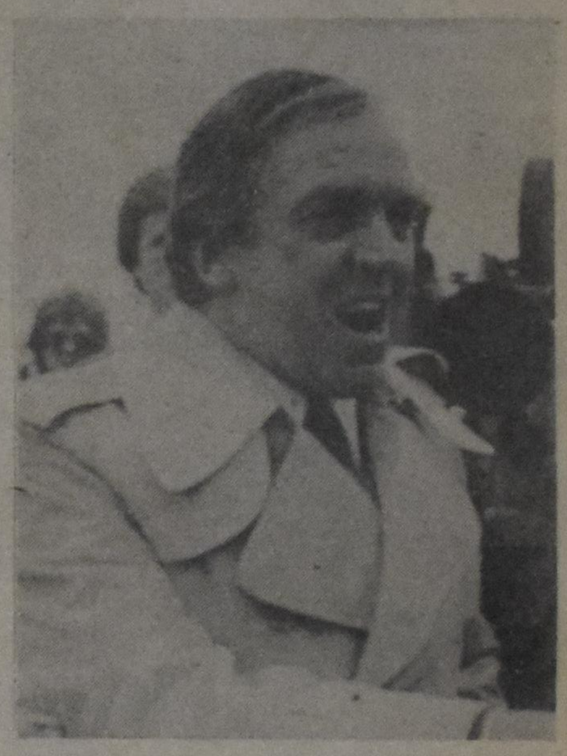
In his solutions, he sounds curiously close to Clark and Trudeau. He talks then about "better management of the economy" and "a nation out of work can't work as a nation." In order to appeal to all Canadians he switches to language that appeals to both conservatives and leftists.

Nationalism, too, is accepted by a wide range of people. It calls for Canadian control but says little about the kind of business we ought to have. Deep down, under the rhetoric, regaining control of our economy is a first (necessary) step to a more centrally planned economy.

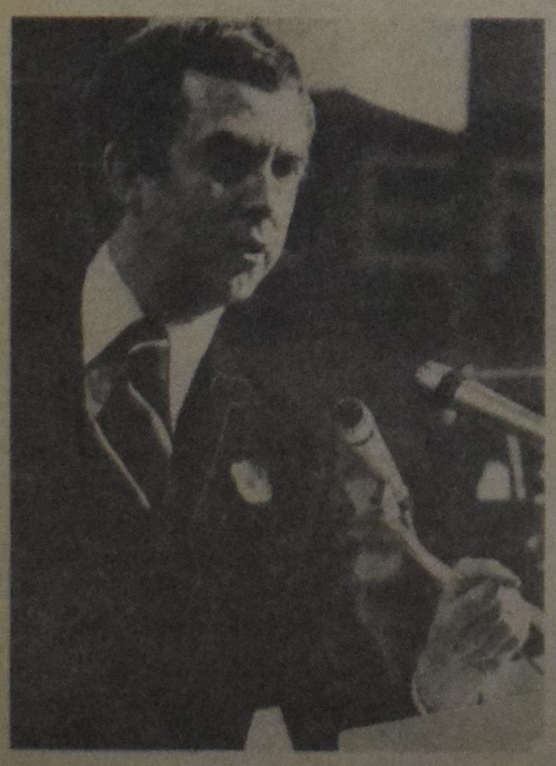
Broadbent has not proposed a socialist economy. Instead he goes with the trusty tools of a. boosting welfare rates and old age pensions to reduce the impact of inflation and, b. injecting more public money into the economy to cool the recession.

In 1969, he urged his party to "go beyond the welfare state." What he is not telling us is what comes next.

That is the problem with Ed Broadbent. He wants it both ways: a form of democratic socialism and a fleshed-out welfare state. Right now he is straddling both positions. Since he can no longer lay claim to having the sole party promoting social welfare programs he is playing down his democratic socialism in order to appeal to a broader range of Canadian voters.



JOE CLARK



"Would you buy a used car from this man?" This used to be the rule of thumb for measuring whether a politician was worthy of your vote. Though Joe Clark has never come close to selling used cars, he is trying to sell his brand of the P.C. party in this election.

His speeches appeal to a vision of prosperity for Canada even though he says he is not a man of vision himself. He says he will do all in his power to put other people's visions into practice. That approach forms his concensus-style for decision-making. Clark is called a "professional politician" and today that has come to mean someone who can manage a diverse group of people and choose the most appealing course to follow.

He is different from a Davie Fulton who called for politics "answerable to some higher moral concept." He is not the charismatic leader like Diefenbaker and lacks the firm direction-setting of a Robert Stanfield. He has no political roots that are consistent. And therein lies both his appeal and his weakness.

To understand Joe Clark, the candidate, is to look at his campaign. You can turn down the volume and fine tune your picture, because what you see is all we are likely to get. This is a campaign desperately trying to avoid making "the big mistake."

Although he is a Catholic by confession that does not necessarily influence his actions. A Calgary MP, Jim Hawkes, says, "He has a situational ethic in politics — people have to decide what's good at a moment in time and what's bad."

We do not know Mr. Clark, nor can we get to know him. After reading a file of clippings and two biographies I have no clear picture of the man or his views. When asked about his policies he points to the team around him to fill in the details.

What happens when we take away the smooth polish and the ghost-written speeches? Will there be much left?

The widespread fear is that there is not much there; no principle, no deep conviction, no vision and as a result, no choice for the future.

We need leaders who will *stand* for office. Joe Clark is *running for* office. The aim is to win. The problem with his approach is that Canada needs a leader on May 23 — not a candidate.

Rep by Prop

Proportional representation is becoming increasingly popular as an option for electing our political officials more fairly. Simply put, it means that every vote counts (on a province-wide basis) rather than just the overcast for the winner. Each party wins one seat for every percentage of the vote it draws.

Under the present system, a party can win a seat with less than a majority of the ballots cast. In fact, a party can win a whole region even though it did not win a majority of the popular vote.

The results are that some parties are not at all represented in some provinces. This is especially true for the Liberals and NDP, but also holds for the PC's in Quebec. This lack of representation in all regions has people worried because they feel it effects the unity of our country by not allowing some areas to be heard from (either in the House of Commons or some kind of new Senate).

While that is not without merit, it misses the heart of the reason for the use of proportional representation in European countries; namely, to encourage parties representing other cultural or religious views than those held by the existing parties to get representatives into the House.

Also, under the present system, the parties have to water down their programs to appeal to as many voters as possible. (See article comparing party programs.)

With proportional representation parties could stand more on principle, knowing that every vote they received on a province-wide basis would count. It would make politics more of a choice between different principles for political life rather than expediency. We would all gain by that.

It has not been embraced for the House of Commons because those parties with a large number of seats stand to lose. For example, in the last election the Liberals won only 54 per cent of the vote in Quebec but held 81 per cent of the seats. Setting up "rep by prop" would not solve our problems of a lack of principled politics but it would be a lot better than the present popularity contests.

"Rep by Prop" has regularly been proposed by people, especially by Christians of European descent who immigrated more recently to Canada. The Communist party has always proposed it as a necessary reform. The Parti Quebecois has it written into its program, but since coming to power it has done nothing to legalize it.

Even Mr. Trudeau has joined in on the idea by suggesting a version of it, namely, as a method for voting people into his proposed House of the Federation (which would replace the Senate.) However, he would not like to see the MP's House of Commons elected in this way. Mr. Broadbent likes the idea too, and sees it as a way of getting more regional representation into the House of Commons. Mr. Clark hasn't said a word on it, but his constitutional spokeman, Flora MacDonald, is in favour of it, at least as an addition to the present system, in order to get more regional representation.

The Pepin-Robarts commission suggests 60 additional seats whose MP's would be elected on the basis of Proportional Representation with the seats distributed according to the votes won in each province by political parties.

The Economy

"Why do you spend money for that which is not bread and your labour for that which does not satisfy?" Isaiah 55

Material prosperity for all is within our reach; all we need to do is stick our economy into high gear and we will have made it. Then our happiness can't be far behind. This seems to sum up the campaign promise for the economy in Election '79.

Mr. Clark says that we have a problem of "spark plugs that have become dirty (due to labour unions, a sluggish business community, and a deficit in government) and they have clogged up the system." He suggests we need to restore confidence by a good tune-up job so that we can roar away to achieve our goals of material prosperity for all.

Mr. Broadbent lays the blame with bad distribution of power and wealth. He says that if the right people share in the control (i.e., workers, Canadians) and if we cut back on the excess profits we will have satisfied all man's needs.

Mr. Trudeau promises a "decade of development" for the Eighties. If only some of the lazy people and the complainers would be willing to do more with less. We are the most fortunate people.

While it is true that the past 20 years of growth have brought us many material changes, we must ask what we have lost along the way. We have become so used to continual growth that now our incomes, our profits, our production and our lifestyle depend on it. The policy proposals for the economy are like pep pills to "boost" a sagging economy.

The NDP and P.C. parties want to spend $1 billion ("stimulative deficit") so that they can give the economy a jolt with the hope that it would pay back threefold in the future. All of the parties offer tax cuts for low to middle income earners. With that extra money in the hands of business and the consumer we can "get Canada moving again" and bring our growth rate back up to 5 per cent per year.

Idol worship

Make no mistake about it, what is needed is a change in the direction of our whole economy. That means we should not only trim off some of the extra fat, but that the very assumptions that our economic system is based on also have to change. We must set goals for production that stress socially useful goods and services. Getting an economy moving means more than being efficient at producing a profit, regardless of what is made. We must ask many more questions about the kind of growth, investment and business we want.

The Liberals promise us more of the same kind of development we have had so far in the past decade. They brag about having created 2½ million jobs in the past ten years. The coming decade will bring more by means of heavy government subsidy to private enterprise.

The Conservatives don't want government intervention, but want to lessen its role as a spender (reduce crown corporations and cut civil service) and a regulator. It wants to respect investors who make money ($250 million to small business) and provide a secure future for investment.

The NDP wants to step in a bit more firmly and also spend a lot of money in the public sector to stimulate growth. They want more investment in public housing, municipal works projects, urban transit, the railroads. They would also roll back unfair prices, windfall profits and foreign investment (See box "Business: big and small".)

For the Liberals and the Tories, the difference lies in various ways of stimulating private sector growth. The NDP make their choice by spending a lot in the public sector. Why is there so little to choose from here? Again it is a matter of common vision regarding an economic goal, i.e., material prosperity for all.

Consume-to-work

Fortunately, just plain living has taught some people that simply having more goods has little to do with real happiness. Experiences like driving in bumper-to-bumber, air-polluting traffic on a Sunday evening return trip from the cottages' joys of dirty water and ear-piercing speed boats, are a real end to a lifelong dream of a little place in the country.

In spite of that realization, there remains an almost reverent attachment to, and participation in, a society whose very institutions of government and business seem to promote that idea.

It boils down to a life geared to a high level of consuming during your leisure time that which is produced during working hours. Because, if the amount we consume falls off, then production falls and we have unemployment.

Consumption is part of our patriotic duty. If you do not buy a second car, and enough people follow your example, you will have put an assembly line worker on the street. This will rebound on you: if you sell clothes, and enough people can't afford clothes because they are out of work since you did not buy the second car, you will also be out of work. Consequently, when you are out of work, you cannot buy that new dining room suite, and therefore the person who makes dining room furniture ... and so on.

Clearly a change in government policy is needed here, as well as a change in business and consumer attitudes.

Economic growth by itself is not always sane and healthy. We are kidding ourselves if we think that whenever economic expansion is guaranteed everything else will turn out well. Only good growth within a framework of stewardship and responsibility will bring that about. *We must at the outset choose our economic opportunities in such a way that they conserve nature, make meaningful work possible, carefully manage materials and energy, and work for the service of those in need, both in Canada and in the rest of the world. The economy must be an example of our stewardship of God's creation.* That requires of businesses that they be more than institutions whose concern is to pour forth a steady stream of products and earnings into society. The government must hold business to its broader responsibilities and confront it if it fails to do so. By doing so the government is not interfering, but is helping business to fulfill its true task.

A government has to provide a framework so that citizens can develop a full standard of living. That means they must be free to develop their marriages, families, church life, interests in art, literature and drama appreciation, and their politics (!), *as well as* their economic situations.

Governments have become overly concerned with the economic conditions of the citizens. The government must pass those laws or regulations that could help put the economic side of our life back in its place and encourage the development of other sides of life. Concretely, this might mean legislation to limit the number of insurance companies and to encourage a larger variety of cultural expressions.

The federal government spends on culture and recreation only one-quarter of what it spends on economic development and support. (The operation of the CBC is part of the cultural expense.)

We hear absolutely nothing about this kind of role for government in the economy. We hear nothing about the kind of growth we need in our society. Therein lies the tragedy. It makes the discussion of the economy a matter of hand-outs. Everyone wants to hear "what's in it for me?" As one columnist put it in mid-April, "Only 41 more shopping days till the election. Get what you can." That is no more a way to encourage a full standard of living than having prostitution serve as a substitute for marriage.

What can we do? Changing our economy is not unlike trying to rebuild a house: starting with its foundation, while the family continues to live in it. However, to do less is to invite the house to cave in on us.

1. In view of the fact that the gap betw the lower income earners and the income earners is widening, how would act to bring a more just distribution income?

2. The government has increased its spe ing on social welfare or social jus matters from 15% to 35% in the past dec and yet there has not been a compars improvement. How would you change th

3. Attempts to create jobs by means of la investments in companies that sp money on updating machinery seem le less successful than investing in commun based development of business, i.e., inst of a grant of $60 million to Ford, what ab 60 one million dollar grants to start labour-intensive businesses?

4. Along with unemployment comes un employment. I.e. Many people are no jobs that develop their skills and talen Why is there little discussion of the qua of work along with the quantity of availa work?

5. Companies based outside of Can [multinationals] often want developm in a way that does not coincide w Canada's best interests or needs. How they be required to invest in a positive w

6. Is our committment to economic gro too high a price to pay considering structural unemployment, rising inflati and disappearing resources? How could assess our economic growth until now, a in what ways could the future be differe

7. Do you feel there is a need for restraint government spending? If so, where your priorities lie?

Business: big and

Business has become both the culprit and the solution to our economic problems. The parties are falling all over each other to think of unique ways of making it possible for businesses to be financially profitable. (They hopefully will use the profits to create more jobs.) Mr. Clark sees business as the backbone of our economic recovery. Mr. Trudeau hopes for a decade of development for business. Mr. Broadbent says we should be helping small businesses grow and cut some big businesses down to size.

All of the parties agree that we need a policy to encourage small business (an owner-managed enterprise not dominant in its field). It is amazing how similar the proposals are: (i.e., tax rebates for research and development; ensure more government purchases from small businesses; cut the amount of paper work small businesses have to put up with; and make investment money more easily available.

It is quite clearly a "me-too" type of policy, with each one trying to take the credit for coming up with the ideas. The biggest question will be: "Which of the parties wili make the ideas appear as uniquely their own?" So far Mr. Clark has been consistent. One thing is clear, the passing of this legislation ought to be a cinch with all that agreement.

Last year the Bryce Commission on Corporate Concentration said that corporate bigness was really quite good, and government should keep its hands off. In fact, its conclusion was that big, big business was beautiful and we should have more of it.

The report was received politely, Ed Broadbent calling it "a joke". There was little anger about it. The public mood seems to be that, if we concentrate our companies, maybe they can get us out of our financial situation. Perhaps that helps to explain the silence as we watch the big monopoly games being played in the forest industry and the retail stores. It is called the "blue report", in honour of its conservative (read P.C.) perspective. The Trudeau government, which commissioned the study, has not shown they would do much else. (While Bryce was coming out, the government was forming a uranium cartel!) Mr. Broadbent was the only one to want more strict supervision of profits (five years) to see that they are invested for Canada's benefit, i.e., tax corporations more, strengthen competition by preventing monopolies.

Who runs Canada?

These same principles apply to the question of investment in Canada. The PC's and Liberals are not as concerned about foreign control as they are about the economy. Mr.

Energy

Canada's energy policy is locked in tight to our belief in maximum economic growth. Energy is the fuel that will keep the GNP rising so we can watch our prosperity turn the corner and thus contribute to the happiness of each citizen of Canada.

In the parties' view each oil and gas find means more than fuel for the engines of production. Energy means a higher quality of life. If we develop our energy resources in high gear, we can have a greater quantity of goods and services basic to a "quality lifestyle."

Once it was called the "project of the century," but now it is dying a bureaucratic death. This Alaska pipeline, the supplier for the much needed gas and oil, is being promoted at a time when there are cheaper sources elsewhere in the world, higher cost estimates; and few financial backers.

The Alaska highway line was to have prevented us from "freezing in the dark." Now it appears to be a dead project for at least ten years. But didn't we need it? What about those predictions that we would run short by the early Eighties? Didn't the Liberals call the election only after pushing through the Emergency Supplies Bill?

In June 1971 we were told we had enough for 923 years of oil and 392 years of gas. By 1973, Mr. MacDonald said we had enough to last us through the Eighties. In 1975, he said we would run short by 1984. In 1979, a report on natural gas supply and requirements says we will run short no sooner than 1992.

Why the differences? It depends on your goals: the oil companies were applying to build a pipeline and so their figures show we were running out. Today the oil companies want to export and so their figures show a surplus.

It is those numbers that governments and political parties use to decide on such things as the need for a pipeline. During the discussions on the pipeline none of the parties called for any investigation of any issues beyond the narrow one of how this pipeline could serve economic interests by trade relations, more jobs or corporate profits.

None of them raised any question of an overhaul of our energy strategy, a new way of developing resources or how our developing of energy could be more stewardly both in Canada and in the industrialized countries.

The discussion was about detail, not about any principled alternative to the materialistic energy policy promoted by the government. After Mr. Clark decried the fact that there were no real government policies in many energy-related areas, he voted for the pipeline. He defended the native people in 1974 (he calls it one of his main areas of interest and concern) and argued that negotiations ought not to continue "under the gun of a deadline." However, when faced with the actual political decision, native people's rights were one of the extra costs not seen as essential to the decision as to whether or not to build a pipeline, so he voted for it. Mr. Broadbent wanted more time so Canada could develop an energy policy and, therefore, he supported the Alcan route. He also wanted money made by corporations to be reinvested in Canadian resource companies for further exploration. That would not change basic policy, but only change ownership. If Canadians would develop our energy for the same goals, how much better would we be?

A more principled stand on energy would not lead us to look for ways of adding fuel to the fire of our present materialism. It would point to a basic change featuring standards such as stewardship, conservation and sharing, rather than consumption and efficiency.

The whole of human life needs to be opened up to honour God. Multiplying material possessions does not accomplish that.

Perhaps the following eight points will help us evaluate the parties' stands on what their energy policy is. All eight of these are important criteria.

"Let's make no mistake. In making decisions on our future energy development we are not merely deciding the future of one segment of Canadian society. We will be deciding on the very nature and future direction of our society as a whole."
Maurice F. Strong

1. Conservation: All parties agree on conservation in transportation, industry and the homes in order to reduce our energy demand by 5 per cent. It is unclear how much they will require across the board and not only where it will mean a savings of money.

2. Renewable Energy: All parties support the idea of developing alternative energy, but the amount they are willing to funnel into it is minimal compared to the amount invested in nuclear power.

3. Native Rights: The NDP alone stands for settling of land claims before construction begins on pipelines such as the Alaska Pipeline. The others agree to take care of land claims as soon as possible (PC's — 12 months) or when agreement can be reached (Liberals). Basically, the native people are considered an exposure to be taken care of. (See box on "Our Home and Native Land").

4. Environmental Protection: Environment is to be taken care of after the fact. It is not seen as an essential factor in deciding on a project.

5. Just royalty and tax provisions: Corporate profits for the past 7 years have risen steadily, due to increased prices per barrel and to tax incentives. (The first quarter of 1979 will be the industry's best year since 1974). The Liberals encourage that. The PC's would like to make it a bit more profitable so that the companies will do the tougher research. The NDP wants to cut windfall profits in energy by expanding Petrocan so that it is large enough to compete with major corporations. They would also make Petrocan the sole importer, thus cutting out the multinational.

6. Use of resource money for total well-being: All parties remain committed to the fastest economic growth possible. We will continue to sacrifice human growth on the altar of a very narrow view of expansion.

7. Stopping export to self-sufficient nations: Both PC's and Liberals urge shipping increased amounts to countries such as the U.S. The NDP wants to phase out export and improve our transport of energy in Canada.

8. Export to struggling Third World countries at below international prices: Not even considered.

What is absent in any of the parties' platforms are policies that deal with demand. They go under the assumption that we need to supply whatever energy needs are demanded.

Much of the present debate about the Emergency Supplies Bill (and national self-sufficiency) also clouds that crucial question. An energy policy should not only be geared to giving everybody what they want but should ask how much energy is needed for the development of a quality lifestyle.

Energy, as Mr. Strong has said, is not just one part of our society. "Deciding on energy development means deciding on the very nature and future direction of our society as a whole." The parties ignore that critical question.

They do that because at bottom they are equally committed to a narrow philosophy of economic growth (see Economy). Since energy is the fuel for our growth they assume we need whatever is demanded. Stewardship requires that we look at those demands for the same reason we look at our growth, i.e., to evaluate whether they be for the well-being of all men.

To ignore that is to continue to move in our present course. And we do that at our own peril.

1. How can we achieve a downward shift of 5% in the amount of energy we consume [as agreed last year in Europe]? Who should be involved in such a reduction? How will that go together with our hope for an increase in economic growth of 4-5%?

2. How much do you think the government should be doing as far as spending money on energy alternatives is concerned?

3. How does your energy policy not only guarantee a supply of energy that will be used but also question the amount and kind of development we need and thus also the amount of energy we demand?

small

Clark says it is perhaps "a shadow that isn't really there." The NDP has a detailed policy which it says will stop our export of jobs. They would guarantee a domestic market for Canadian goods and force multi-nationals to invest in Canada for research and development.

Most of the argument about Canadian or multinational corporations is that they ought to be allowed to function free from government interference. They are doing us a lot of good and should be allowed to continue to operate in a "free economy". That is false.

We would not accept the idea that anyone who has a (near) monopoly in a field is working in a free economy. It has a strangle-hold on that part of the economy. But there is a deeper risk that we take here. We face a situation where government is controlled by, and is an extension of, corporate interests. Government is no longer free to act justly. The real danger of totalitarianism in our economic life is that of big business over government.

We reject totalitarian control by the government and so we should. But while we have held our finger in the dike on corporate concentration, we have been overwhelmed by monopolies and dictatorial control by certain companies.

At least the NDP sees the water coming over the dam.

Our home and native land

The survival of a native culture in the North has many forces working against it. In fact, the reality of native culture of the Dene, Nishga, Inuit or others is disappearing about as quickly as the ice before the spring thaw. The settlement of native land claims is something favoured by all of the parties. But it is often understood as being a matter to barter, like some kind of a labour-management dispute; simply sweeten the deal with some financial goodies.

The native people would like to be a distinct culture and have the political power to ensure that. They are not content to be one more square in the mosaic of Canada. However, they would like to respond to the forces at work in the North from some position of strength. Though they are not separatist, they do want to have control over their own government, similar to provincial powers, with a common umbrella government representing each area of the North. They want a lot more say over their own development, environment, culture and education. They feel this is essential to their survival as a culture.

The Liberals and particularly Mr. Trudeau ripped into the proposal because "legislative authority ... are not allocated on the basis of race." Further independent control of northern development would frustrate the economic growth plans for the North. To make matters worse, how would they deal with the natives in the South if they gave the North powers? No, there will be settlements (probably cash and reservations) with no independent political voice. In fact, the native people are urged to get what they can before support and southern interest disappear completely and they get nothing.

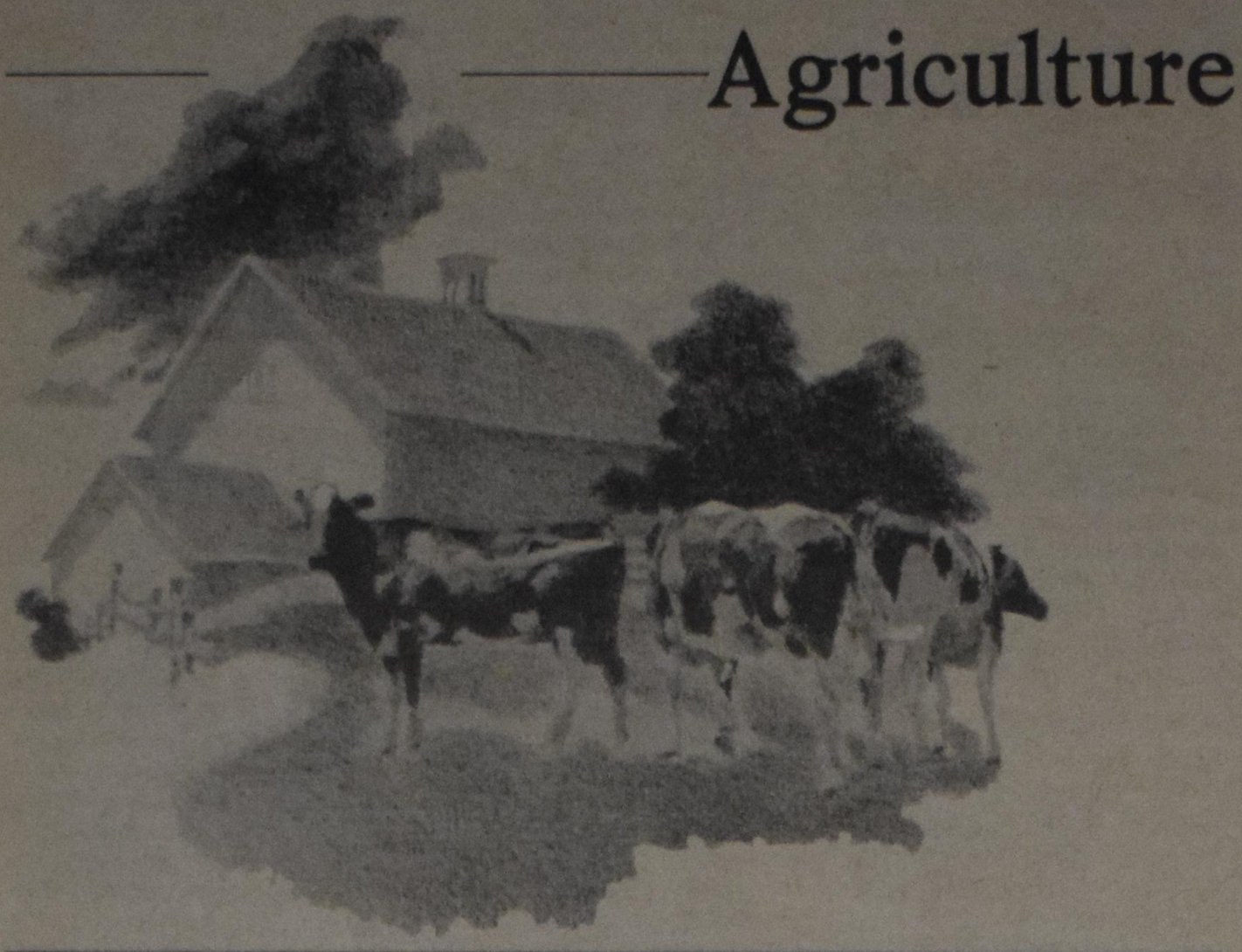
Joe Clark says he can really get interested in native rights. He worked in the department of native affairs. He promises quick (within 12 months) settlement of native land claims after gaining power. He is vague about whether that means a lot more than the Liberals will offer.

The NDP calls the treatment of the native people "discriminating" and "paternalistic". True to form, they would guarantee the material well-being of the native people by: settling claims, restoring hunting rights, developing resources in partnership with native people, respecting burial grounds, and fulfilling treaty promises.

The parties fail to put any teeth into their promises, when it comes to concrete cases. This does not show a lack of concern for the native people as much as they place other basic values much higher.

Yet, justice is measured in the degree a government acts on behalf of the weak and defenseless. Perhaps our actions toward the native people is such a litmus test.

Agriculture and food



Everyone enjoys a ride in the country — especially in the spring when farmers are out working in the fields and we can see the green of the first crops pushing their way through the soil. The expanse of newly sown fields gives a feeling of satisfaction that we will again have plenty of food to feed our families.

This picture of contentment could easily be shattered if we were to go behind the scenes to talk to Canadian farmers about the struggles they face to remain in agricultural production. We might then hear about the disappearance of small and medium sized farm operations, the large increase in the cost of farm inputs compared to the much smaller increases in the prices of farm products, and the diminishing role of the farmer in Canada's food system as the corporate sector tightens its hold.

From the farmer to the supermarket, the condition of the food industry in Canada is a direct response to the industry and the government's goal of efficiency. For example, in the government's white paper on food, entitled *A Food Strategy for Canada*, we read this:

"The government set out a number of basic principles to guide ... the economy as a whole. These principles included a belief that the future potential of Canada can best be realized and the goals of Canadians most fully achieved through increased reliance on an efficient market system."

The white paper then goes on to promise that these principles for the economy will be applied to the food system as well.

The question that this white paper does not deal with, but which needs to be asked, is: "What priorities are being set by our present food system?" What does it mean for the food system that it is based on our market system? In agriculture efficiency is synonymous with industrialization, in other food sectors it is synonymous with market concentration. The effects of both these processes are not easily visible behind the smooth functioning of the supermarket or the quiet country scene described above. Faint rumblings from farmers and consumers have not been enough to make food an election issue. The only concerns being raised have to do with the end products, the prices consumers have to pay. No one seems to be concerned about the process by which food goes from the farmer to the supermarket.

Let's take a trip behind the scenes, beginning with agriculture. The goal of Canadian agriculture is efficiency. When measured in terms of money, which is how efficiency is usually measured, it means trying to produce as much as possible from the land that is owned. The Canadian farmer is facing the situation where the cost of the inputs he needs in order to farm — land, machinery, fertilizer and pesticides, fuel and seed — are rising much faster than the price he receives for the food he produces.

He can try to beat this situation in one of two ways — either by farming his present acreage more intensively or by increasing the acreage without increasing his costs per acre of production. To farm more intensively requires a heavier use of fertilizer and pesticides while to increase acreage requires more machinery. Thus efficiency in agriculture has come to mean industrialization. If the farmer cannot follow either of the paths outlined above — and the small and medium-sized farmers are the least equipped in terms of capital to do so — he may well find himself gradually signing over more of his farm to the bank and slowly going out of business (if he choses to struggle that long).

The increasing debt burden born by Canadian farmers and the gradual elimination of smaller farmers are signs of a troubled system. The effects of a more intensive use of pesticides and fertilizer on the soil and the food produced go unmeasured. These effects can be termed "hidden costs" in the sense that they do not (in the short run) affect the basic measurement of efficiency in agriculture — to produce as much as possible.

A more subtle, yet crucial, point is that agriculture is uniquely unsuited to the process of industrialization.

Agriculture is an activity in which man is busy with living nature to the benefit of the rest of society, particularly as it produces needed food and also as it maintains life and the means of production in the soil. Agriculture is based on the use of a renewable resource — the soil — which is subject to the limitations of ecology. For example, there is nothing people can do to control the intensity of sunlight or rainfall which may either promote or impede crop production in a certain area. The same thing can be said of labour. It is subject to the limitations of what a human being is physically capable of doing as well as social considerations such as mobility.

The process of industrialization follows a much different pattern. It is based on the use of cheap resources. The cheapest resources are those which are most abundant. The most abundant are those which are more flexible in responding to the demands of industry, i.e. those that are capable of being turned on and off with greater precision. These are the non-renewable resources. Machinery, fossil fuels, pesticides and fertilizers can be used at man's discretion. They are not subject to the same ecological limitations as renewable resources. Thus in agriculture the non-renewable resources are being called upon to substitute for the less flexible resources in agriculture.

This whole process ignores the fact that agriculture is based on the use of a renewable resource — the soil. The increasingly intensive use of the soil which ignores these limitations could have disastrous effects in the long run. Agriculture will remain a renewable activity only if it ensures that the environmental conditions for future production are maintained in the present. The question we need to ask in this election is whether the government is concerned about the effects of its push for efficiency, or whether it is willing to bear them as a necessary part of a cheap food policy for consumers.

Canada's food policies have been formed with definite purposes in mind. We remember from the White Paper that the major concern is that Canada's food system be based on an efficient market system.

A food system based on a profit motive requires the cheapest possible resources, the cheapest labour force and access to large populated markets. This has caused a shift in our diet from locally grown, non-processed food to highly processed food which is shipped from wherever the resources and labour are cheapest. This means, for example, that Canadian based corporations will take advantage of cheap labour sources in another country, grow food there and ship it to Canadian markets. The effect has been to make Canada increasingly dependent on food imports.

Research by Gatt-fly, (an ecumenical organization working on structural changes in the economic system) has confirmed that as far as agricultural trade is concerned, Canada is becoming more and more like an underdeveloped country. They state that, "by the year 2,000, if present trends continue, Canadians will be net importers of almost every kind of food except food grains, oil seeds, animal oils and fats, milk and eggs." And our exports have become more specialized, concentrating on wheat, grains and oil seeds. An efficient market system on a global level (which is where the multinational corporation operates) is leading to the underdevelopment of the Canadian food industry.

This efficient market system can have equally harmful effects as it works within Canada. From a corporate point of view, an efficient market is one with as little risk as possible. Thus it becomes advantageous to have control over most of the market for a particular product, or over the entire process of the production, processing and marketing of the product.

The federal government has shown a preference for dealing with a few large trading units, perhaps because they are stronger on the international level. For example, the 1969 Federal Task Force on Agriculture clearly states that the government's position is to have fewer, larger operations in agriculture. In addition, the July, 1978, report of the Federal Task Force on the Processed Fruit and Vegetable Industry includes these recommendations:

1. Concentration of on-farm production of raw products in the hands of fewer, larger scale, lower-cost primary producers using more capital-intensive technologies.

2. Further over-all reduction in the number of firms engaged in the processing industry, with departures being concentrated among the small and medium size businesses.

These statements demonstrate that the Canadian food system is fast adopting the goals and procedures of Canadian industry, to become bigger, more mechanized and more economically efficient.

Fundamental to an adequate food policy for Canada and the world is the principle that every person has the right to a nourishing diet. This is not part of Canada's present food policy and a food system based on the profit motive cannot ensure this fundamental human right.

We would do well to follow the example of the Norwegian government in this regard. Concerned with the world food shortage and increasing heart disease, they designed a national food policy based on an optimum diet as defined by the medical profession. Through education and economic incentives they encouraged people to eat more lean meat as opposed to the fattier grain fed meat. The result has been improved health conditions, a lower agricultural trade deficit and consumption of less of the world's limited resources.

Will the political parties be concerned with more than just the end cost of our food in this election? Will they show themselves to be aware of these other developments in our food system and concerned enough about them to develop an alternative policy?

1. The trend in the Canadian food industry has been to export raw food stuffs and import finished food products. In fact, we are a net importer of food. How can this be changed?

2. Are we paying enough for our food? In view of the fact that many Canadian farmers find survival difficult, should we pay more for our food, or are there unjust profits being made elsewhere?

3. What recommendations do you have for protecting and supporting small and medium-sized farms?

4. What concrete steps would you take towards basing Canada's Food Policy on nutrition rather than only efficiency?

5. What do you think of increasing our aid to the Third and Fourth world countries to 1% of our G.N.P. by 1980?

Public Justice

What will it profit Canada if it gains a country and loses its soul?

Let's face it, we do not like division. We do not enjoy people or ideas too different from our own. In Canada many people say we need "unity" and that without it we have no future as a nation.

Mr. Trudeau puts it this way: "This extraordinary undertaking (Canada) is so advanced on the road to liberty, so advanced in the way of social justice, that to abandon it now (by separation) would be to sin against the spirit; to sin against humanity."

Is he right? Is our country threatened in these ways? Should we fight for the unity of Canada to preserve our future?

A future together?

The issue of the future shape of our country will continue in the forefront of Canadian politics throughout the Eighties. We need at least that long to sort out the serious questions that face us. These won't go away by assuming that Mr. Trudeau will "speak for Canada". Neither will Mr. Clark's call to "trust me" as he negotiates with the provinces and solves the economic problems do the trick. And Mr. Broadbent's vision of full-employment government isn't taking seriously the basic divisions there are in Canada.

We want to be a part of a great community. No sectarian principles, no distinctive cultures should divide us. Because of that, there is no room for a native culture which demands room to do more than speak their native tongue, dance their native dances, eat their native foods and observe their native festivals.

The Task Force on Canadian Unity, whose report, *A Future Together,* is striking some new notes in this whole discussion, sees the place of differences in a society well when it says it is not to thwart or deny these realities (of cultural differences) which are an integral part of Canadian life, but "to accommodate them more adequately, to accept and channel them within Canada as a whole so that all might prosper from their presence."

It goes on to call for an idea of justice and of a common good which is or ought to be the shared possession of all Canadians. It is that view of justice that is absent from many of the discussions about the role of Quebec. This justice *encourages* diversified cultures to come to full expression within our nation. That is why the present movement in Quebec toward some form of independence is considered to be a "sin against the spirit" of Canada's advancement *toward social justice.*

Many cannot imagine why we should make room for and encourage a culture quite different from our own. For them, life in Canada is rich with the kind of opportunities which allow for their development as they want it. Canada has given them all they want. Hopefully, though, their satisfaction, shared by a majority of Canadians, will not be allowed to drown out the dissenting voices who want a culture different from their own, because for many people in Quebec, the status quo is no guarantee of development as they want it.

Mr. Trudeau's solution

Mr. Trudeau has pledged himself to the survival of Canada, calling himself "the man for all Canadians". He says a strong central government is needed to fight the drive for power by Mr. Levesque.

In his Constitutional Amendment Bill, Mr. Trudeau "defends" rights and freedoms of Quebecers by recognizing language rights. However, Quebecers are not first of all bound together by a common language, but by the fact that they share to some extent an alternative society. Language rights, though important, don't protect cultures. But Mr. Trudeau has more to offer.

In a national unity speech made in the House of Commons on July 5, 1977, Mr. Trudeau said, "... the Quebecer will judge his federal government not only by whether it speaks his language, but also by how well it meets his other concerns — as a worker, a farmer, or a businessman.

"Hence, our second essential front has been that we must carry on so that our federal system will produce more satisfaction for the *average Canadian* (emphasis added) — whether he lives in Quebec or in any other region."

By some magic, when a Quebecer climbs on his tractor, enters the factory gate, or closes a business deal, he becomes an "average Canadian". The assumption is that, at an economic level, at least, Quebecers *aren't any different* from the rest of Canadians.

Every man has his price. This is a belief that is common to all the parties. Put crassly, they believe that the solution to separation is money. Give the Quebecer a job with equal pay, see that he's well-housed and fed and that his town and province have a big enough slice from the pork barrel, and you can bet we won't hear any more about language, culture, identity, independence, (and all that nonsense). In short, buy him off in the only language he will listen to. It reminds me of the cry of the well-meaning parents as their dissatisfied children go out the door, "How can you do this to us? We gave you everything!"

Many people are wondering that, though. Yes, you gave us everything except that which mattered.

The parties do not seem to have much to offer by way of a different kind of justice called for by the Task Force.

Mr. Clark says language rights would be maintained by the federal government and that some of the control over cultural affairs (films, books, etc.) should be given to the provinces. In fact, Mr. Clark would like to "treat the provinces as equals" with a concensus approach. However, beyond a "House of Provinces" he doesn't get much more specific.

What he is especially banking on (pardon the pun!) is that his plan for economic development in Quebec will grab Quebec's attention and keep them in confederation. Mr. Clark puts it this way: "It's to that degree that economic growth is important in dealing with the Quebec situation. I'm convinced that if those people once again can have a stake in the country they will stay in the country."

Apart from his regional development proposals, Mr. Clark has not been clear at all on how he would accommodate Quebec. He has given us no real picture as to how he would act as Prime Minister. He has said he would not negotiate sovereignity association. He also said he would force Quebec into agreement on some issues such as federal-provincial conferences. So much for establishing a trust relationship with the provinces (*instead of* the confrontation style of Mr. Trudeau.)

The weakest area of the NDP program is multiculturalism and the Quebec question in particular. In the main, the NDP see the solution for national unity in the "every man has his price" formula. Their main line is that national unity will follow, as the night

continued on next page

1. The strain on our national fabric is not to be found in a "French problem" but in whether Canada has room for differing cultural and racial or religious groups. In that context, what do you understand by multiculturalism, and how would you encourage it?

2. What do you see to be the legitimate rights of native people's request for land claim settlements in the North? How should that be done?

3. What specific areas of change would you make in our federal penitentiary system so that prisoners would get what they need to come back into society more prepared to lead a full life?

4. What do you believe to be the role of government in protecting the rights of the unborn child?

Prisons

Most reported crimes do not lead to imprisonment. Only 1.7 per cent of reported crime results in imprisonment but that means some 30,000 people are in prisons (either locally, provincially or federally).

That does not mean only 30,000 people deserve prison or that all of those in prison deserve it. It is usually the people who have no financial or legal resources who are sent up. For these people even crime is a failure. They do not necessarily commit violent crimes. In fact, only one-third of today's prisoners are there for violent crime.

The reason some of us go to jail and not others is, of course, because all wrongdoing is not considered a criminal act punishable by prison. The key question underlying this is: "Which values or standards in society are considered criminal if they are broken?" Is it a criminal act when a poor person takes food from a supermarket? Yes. Is it a criminal act when a business pours life-destroying mercury into a lake?. No.

The person in prison is generally assumed to be getting what he deserves. It is said that society should be protected from such people, and so people justify stiffer sentencing, along with cruel and unusual punishment. Today there is a desire for law and order and "building prisons is about as much as the public will tolerate" (a provincial minister of justice).

Canada is one of the highest prison-punitive countries in the Western world.

For example, we have 10 times as many prisoners per 100,000 people as they do in Holland. We like the punishment-by-prison system for our criminals.

But is prison a preparation for a return to life in society? Justice in the Bible is more than punishment, it also involves reconciliation (restoring a person to his place). Married prisoners can't carry on a normal relationship with a spouse. Being in prison usually means a loss of a job. Even after years of imprisonment inmates are often released with little or no money in their pockets. In a society geared to material well-being a freed prisoner will want to catch up on the living he has missed while in prison.

It is not strange then that the majority of prisoners are repeaters. Fully three-quarters of those in federal penitentiaries have previous records.

We do not want to give a person what he "deserves" but what he needs. Doing that means some basic changes in our treatment of those in prison. It may mean the victim and the offender should get involved with each other after the damage is done. It may mean community groups would form to help in the restoration of the prisoner, not only in terms of his work, but his family, neighbourhood and life in general. There is much more that could be looked at.

Nothing is being said about this by any of the parties during the campaign. And yet, strictly from a financial point of view, changed methods in dealing with prisoners could mean substantial savings in penitentiary costs. But even if it didn't, different methods could well restore many humans to a fuller life. More importantly, the parties should take the initiative to look at what constitutes punishable offenses. A society which takes a hard line on its weaker members to be an example to the rest of us is only an example of a system that encourages injustice under the cover of law.

Under new management

There is a little "greasy spoon" restaurant just a block away from my little room in the back of the Calvinist Contact offices. I go there once in a while for a coffee and to satisfy my passion for french fries.

"The Brite Corner", as it's called, draws the kind of people who are quite ordinary; they are hard working, below average income, and not really interested a lot in what I'm writing on these pages. I would dare say none of the parties represent these folks. That's one reason I feel at home there.

The couple working the counter are Oriental, friendly, even though they are hardly able to speak English. The furniture is basic.

One day I came there and discovered that my Oriental friends had left. The sign in the windows proudly proclaimed, "Under New Management".

But much of the place had not changed. A bit nervously I placed my order for french fries and coffee and looked around to see what difference the new management had made.

There were a few different "specials" and I noticed on my now wrapped-in-plastic menu that it would cost me an extra nickel to feed my french fry habit.

But, when my fries came they even tasted a lot like before, a bit greasier perhaps, but some healthy doses of vinegar and ketchup could help the grease go down.

You can imagine my relief. My escape from my little yellow office was still safe. The new management had not spoiled it.

Where are the recipe books?

Much of the talk in this election centres on who can best manage Canada. Both Mr. Clark and Mr. Broadbent want to run the country and even Mr. Trudeau promises a new style of management if he is re-elected.

They are similar however in what they would put on the menu. The P.C.'s offer me one wrapped in plastic. The NDP wants to add a few low cost specials, and the Liberals offer me ten more years of this greasy food. The menu's much the same from all three.

The reason is that all of them are using the same recipe book. It doesn't have a very interesting title [*"A Guide to Cooking for Economic Prosperity"*] but the parties share its contents. What they will serve up comes straight from the Book. This is not a "More with Less" cookbook. Neither do they offer us a "Diet for a Small Planet." This will be straight Betty Crocker.

The NDP seems content to give a few extra recipes in the appendix called "Recipes for governments who want to be tough". There will be pages on food and resources for Canadians and a special page on how to cut off those who come back for seconds and thirds.

The P.C.'s would like to tear out a few pages and add a few desserts for the sweet tooth; i.e. Dissolve Petrocan and make mortgage interest tax deductible. They will also blame the chef (the P.M.) for stirring in the pot too often.

The Liberals, in the last weeks of the campaign will be turning to the section on "cooking for parties". There will be a full course meal offered up that can perhaps outdo the Conservative desserts. They in turn will accuse the Conservatives by saying too many cooks will spoil the broth.

What do we do, boycott the restaurants where these dishes are being served up? In some ways, our answer must be yes. Except that the diet is so much a part of our entire life that boycotting won't be easy. Neither ought we to get self-righteous and say we can do better than them any day.

Are we afraid that if we give up the present cookbook we will go hungry while we are working on a new one?

As a result, when May 22 comes and we cast about for something to vote *for* we grab at the least of the evils in the hope they will offer us *something*.

New Political Cookbooks are not written in a day. Neither can you do it in two weeks (it took that long just to write these 8 pages!) neither can it be done alone. We must make a choice today. Will we continue to use the same book and rotate the management, or will we rewrite the book? That is no small task, but then we do not have a small God either.

Public Justice

Continued from page 7.

follows the day, when everyone has a decent job. ("A nation out of work can't work as a nation".)

Oh, they would protect language rights, work cooperatively with the provinces, even delegate responsibility to the provinces in some areas, and, above all, rebuild a trust among all Canada's regions and founding peoples. But that is rhetoric. There are no new proposals for social justice. It is a program that shows most clearly the basis of the NDP operation, namely that material well-being is the key to happiness.

Why the agreement?

We should not be surprised at the similar views of the parties on this issue. They share a basic set of liberal beliefs that emphasize the absolute importance of the individual and his rights to material prosperity. It is a view which only recognizes individuals and denies the reality of communities. All of the parties pay only lip service to the idea that Canada is a pluralistic country made up, not only of so many individuals, but of different cultural communities. The main thing that binds all men together (not only in Canada) is the striving for material success. That is why Mr. Clark, when commenting on the fact that only one-quarter of the world shared our standard of living, said: "Our task is therefore only one-quarter accomplished. To call a halt now to freeze the economic status quo would be the most profoundly immoral act of all." Do you see it? For Mr. Trudeau, sin is the breakup of Canada and for Mr. Clark, it is to freeze our economic status quo. Let's have no real division as we work for the material abundance for all. The suggestion that differences that do exist in Canada (i.e., Quebec, native people, regional differences, etc.) can be resolved by economic growth is blind to the deeper spiritual struggle that is at work in Canada.

What if they held an election and we all got involved?

Wouldn't it be great?

Here are a few methods you could use to get involved:

1. Share these eight pages with your friends *and* neighbours. Set up a small discussion when three or four of you can get together to talk about issues raised. Use it as a discussion starter in your club or society.

2. Raise the questions and the issues mentioned here. Use the questions at public meetings. Be sure you deal with an area you are somewhat familiar with and be ready to respond to the candidates' answers with another question. Write a letter once a week to your newspaper and your candidates raising issues you think are important.

3. Invite the candidates in for a discussion. One good format is to ask one to come for 45 minutes. You ask them prepared questions for the first 20 minutes and allow audience questions for the next 25 minutes. This gets away from the "big show" that all candidates' meetings often are and instead focuses on the principles and issues. The candidates also like it because it takes only an hour of their time.

4. Set up a file on your candidates. Put in all newspaper clippings, campaign literature and notes you may have gathered. These are important for you to be able to ask specific questions. More importantly it gives you up-to-date information on the candidate for further contact after the election.

N.B. All material in these pages may be reprinted in any efforts you take in sharing a public Christian witness!

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CJL's witness for public justice costs $183,700 in 1979

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- offering, on the basis of in-depth research, healing alternatives with respect to energy and social justice policies;
- presenting a Christian witness to party caucuses, individual MP's, royal commissions and regulatory agencies;
- distributing the quarterly **Catalyst** filled with thought- and action-provoking articles on socio-economic and political issues;
- issuing special election **Political Service Bulletins** distributed nationwide;
- producing "Viewsbeat", a weekly interview and commentary radio programme on CJRT-FM (91.1) Toronto;
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Honger naar het Woord

In de binnenlanden van Afrika geldt; wat geschreven staat, is waar! En de mensen werden er door beetgenomen. Van Capelleveen vertelde er in het Fries Dagblad van toen hij schreef over bijbeluitgaven in de volkstaal voor beginnende lezers. Hij neemt u mee naar een dorp in Afrika. Tanga is een weduwe die wat zaken doet in haar kleine winkeltje. Zij is een heel slimme vrouw. Dat weten haar dorpsgenoten. Maar ze was niet zo slim of ze werd door de grossier bedrogen die af en toe eens kwam kijken of de voorraad niet moest worden aangevuld. Als ze drie hemden bestelde bracht hij vijf broeken. En als ze protesteerde zei hij: maar het staat hier, ik heb het opgeschreven. En wat geschreven staat is waar!

Op een dag kwamen twee studenten het dorp binnen. Ze zeiden dat ze de mensen wilden leren lezen en schrijven. Iedereen die nog nooit naar school geweest was mocht meedoen. Tanga was de eerste die zich op gaf. Vier lessen later deelden de studenten kleine bijbelverhalen uit. Die mochten ze mee naar huis nemen, dan konden ze thuis ook wat oefenen. Tanga las. Eerst met moeite, toen steeds gemakkelijker. Ze las van Jezus die de storm stilde, ze las het verhaal van de verloren zoon. Ze las dat Jezus zei: ''Ik ben de weg, de waarheid en het leven.'' Alles wat geschreven staat is waar, bedacht ze, dus ook dit. Ze las ook hoe Jezus zei dat we zeven maal zeven keer moeten vergeven. Ook dat is waar, bedacht ze, dus moet ik de grossier vergeven die me zo vaak heeft bedrogen.

Toen de grossier een paar maanden later weer eens langs kwam, zei ze: ik heb leren lezen. Nu weet ik ook dat alles wat geschreven staat waar is. Maar ik weet ook dat jij mij heel vaak bedrogen hebt. Jezus zegt echter dat ik moet vergeven. Dat doe ik ook. Maar deze keer heb ik mijn bestelling zelf opgeschreven. Hier is het briefje.

Zo vertelt hij ook van een jongen die Harto heet en woont in een kampong in een kleine dessa in Indonesie. Harto komt uit school thuis. Erg opgewonden. Hij zwaait met iets in zijn hand. Hij holt naar zijn moeder toe en drukt haar een boekje in de handen. ''Moeder, kijk eens, een boekje voor onszelf, er staan allemaal verhalen in.'' Moeder bladert er in. Ze bekijkt de kleurrijke plaatjes. Ze ziet letters maar die zeggen haar niets, want zij is nooit naar school geweest. ''Mag ik het voorlezen?'' vraagt Harto gretig.''Ik kan het al goed lezen.'' ''Weet je wat we doen,'' zegt moeder, ''we wachten tot vader ook thuis is, en dan vragen we opa en oma om bij ons te komen, en dan luisteren we allemaal samen.'' Harto vindt het eerst niet zo'n geweldig idee. Hij is vol van dat boekje. Hij wil het moeder nu voorlezen Maar moeder zegt: ''Nu ben ik te druk. Ik moet eerst het eten klaar maken. Straks kunnen we allemaal luisteren.''

De avond valt zo en het wordt gauw donker. Moeder steekt de petroleumlamp aan en zet hem heel dicht bij Harto op de tafel. Dan krijgt hij goed licht op zijn boek. En dan begint Harto te lezen. Vader, moeder, opa en oma, broertjes en zusjes, een buurman en een paar buurvrouwen zijn allemaal gekomen om te luisteren. En zonder dat Harto het merkt, want hij heeft al zijn aandacht nodig om de woorden goed te lezen, zijn er allerlei mensen uit de buurt op de veranda komen zitten om mee te luisteren. Zo klinken door de donkere Indonesische nacht de oude bijbelverhalen, die voor deze mensen helemaal nieuw zijn, in heel eenvoudige woorden, gelezen door een kind.

Bijbeluitgaven voor beginnende lezers. De boekjes met de bijbelverhalen worden verslonden. Als ze maar lezen kunnen, dan zijn er heel wat analfabeten die niets liever doen dan lezen. De communisten geven hun dan de ''rode'' literatuur. De kerk geeft hun de Bijbel! Gods Woord! En als ze Gods Woord krijgen dan bidt de kerk ook om de corresponderende werking van de Heilige Geest. En als Gods Geest gaat werken wie zal Hem keren? Dan komt er honger naar het Woord, en dan lezen ze de bijbelverhalen stuk. Ik denk zo dat het ook al het werk van de Heilige Geest is dat men op allerlei plaatsen het nut in ziet van cursussen om te leren schrijven en lezen. Regeringen organiseren ze.

De mensen voelen er voor. In hun eigen taal moeten ze Gods Woord kunnen lezen. Wat een activiteit van bijbelgenootschappen, vertaalverenigingen enz. Wat een mensen zijn er aan het werk, ook veel jonge mensen, om Gods Woord te vertalen in een streektaal, een stamtaal.

Wij hebben de hele bijbel, en wij kunnen allemaal lezen. En ... ik las dat een Christian Bible Society als resultaat van een heel goede enquete meedeelde dat in Amerika zo'n 98% van de gezinnen ten minste één bijbel had, en de meesten hadden er vier in huis! Dan maar lezen! Zei niet iemand in de bijbel: Uw Woord heb ik opgegeten? Moesten we de bijbel niet ''verslinden''. Analfabeten kregen nu de kans!

J. VanHarmelen

De kerk: haar plaats en taak

door Ds. J.H. Velema
In De Wekker

De plaats van de gemeente

Reeds meer dan twintig jaar lang wordt gepleit voor een andere verhouding kerk en wereld dan tot dusver aan de orde was. Gepleit wordt voor de diakonale gemeente; dat is de gemeente die er is voor anderen, zoals in 1968 de titel luidde van een rapport uitgebracht aan de Wereldraad-assemblee van Uppsala ''Kirche für Andere''.

Zo wordt het nu ook onder ons geponeerd. ''En de christelijke gemeente, het lichaam van deze Jezus Christus, staat dan ook in dienst van de zending Gods in de wereld. Daarop moet alles gericht zijn. Het is God immers begonnen om de heelheid van mens en samenleving. En de gemeente, de leden van de gemeente staan daarom in dienst van mens en samenleving. De gemeente is geen doel in zichzelf. Daarom is de gemeente zonder de samenleving niet denkbaar; die samenleving is haar leefwereld.'' Tegen een dergelijke stelling is nogal wat bezwaar in te brengen. Dat bezwaar is niet dat de leden van de gemeente, de gelovigen geen roeping zouden hebben in deze wereld en met betrekking tot deze wereld. Maar er is wel bezwaar tegen de opvatting: de gemeente, de leden van de gemeente staan in dienst van mens en samenleving.

De gemeente is Gods werk, is Christus' lichaam, is de werkplaats van de Heilige Geest.

Die gemeente is er zeker niet om zichzelf. Die gemeente heeft zichzelf niet tot doel - dat zou een geestelijke binnenvetterij worden, in strijd met Gods bedoeling. Maar die gemeente is er tot God eer. Dat is haar doel. Zij heeft een eigen karakter en zij staat niet in dienst van welke macht, organisatie, instituut, overheid of wat ook maar. Zij is er om God tot Zijn eer. Dat sluit in dat zij Gods opdrachten voor dit leven moet verrichten; Zijn wil moet betrachten.

Als we luisteren naar Gods Woord dan is het de taak van de kerk om aan de wereld het Evangelie van Gods reddende, vernieuwende genade te verkondigen; dan gaat het er om dat door de wandel der gelovigen degenen die buiten zijn, gewonnen worden voor het Evangelie; dan is het de opdracht van de kinderen Gods om ''onbesproken kinderen Gods te zijn temidden van een ontaard en verkeerd geslacht, waaronder gij schijnt als lichtende sterren in de wereld'' (Filipp. 2:15).

Is het Gods bedoeling dat wij als gemeente de heelheid van mens en samenleving moeten dienen en bevorderen? Het is de Here God uiteindelijk begonnen om een nieuwe hemel en een nieuwe aarde, om het grote Vrederijk, om de grote heling van alle breuken en barsten. Maar is het de taak van Christus' gemeente om dat hier en nu te verwerkelijken of is het onze roeping ons licht te laten schijnen, te wandelen in goede werken en liefde tot God en de naaste, de uitkomst aan de Here overlatende: Moeten wij ons als gemeente dus onder leiding van de ambten, inzetten voor de heelheid van de samenleving? Hebben wij de roeping om als gemeente de structuren te veranderen en moeten wij ons plaatsen naast allerlei aktiegroepen die vanuit een heel andere achtergrond en met een heel andere bedoeling hetzelfde willen?

Wie meent dat de kerk er is voor de samenleving moet wel komen tot de stelling: ''Daarom is het voor het echt functioneren van de gemeente funest geweest, dat men op een gegeven moment onderscheid gemaakt heeft tussen de eigenlijke taak van de kerk, die dan bestaat in de verkondiging van het evangelie en-als op een tweede plan, minder eigenlijk dus-de dienst aan de wereld. De verkondiging van het evangelie is immers niet slechts verbaal, met woorden, maar minstens evenzeer manueel, met handen, metterdaad. Het zou wel eens kunnen zijn dat in onze samenleving daarop vandaag het accent komt te liggen, temeer omdat in ons tijdsgewricht woorden niet meer als geloofwaardig overkomen.''

Een dergelijke mening kan opkomen uit reactie tegen een praat-christendom; tegen al diegenen, die in hun leven de kracht en vrucht van Christus' werk niet laten zien.

We kunnen er niet sterk genoeg op aandringen dat het

vervolg op pag. 12

PERSOVERZICHT

• Er zit nog steeds niet veel schot in de verkiezings-aktie. De heren zijn uiterst voorzichtig om niet hun mond voorbij te praten met het gevolg dat ze bijna niets zeggen. Dat gaan ze eerstdaags op de T.V. herhalen want hoe weinig nieuws er in deze verkiezing zit, blijkt wel uit het feit dat het grote nieuws het aanstaande T.V. debat tussen de drie leiders is.

• Het Canadese Instituut voor Publiek Opinieonderzoek constateerde dat de Liberalen de populariteit van 43% van de bevolking had, de Conservatieven 38%, en de N.D.P. 17%. En als u dacht dat Trudeau daar opgewonden over zou zijn heeft u het mis. Hij verklaarde doodnuchter maling te hebben aan zulke voorbarige cijfers.

• De inwoners van Prince Edward Island hebben de laatste Liberale provinciale regering de laan uitgestuurd. In de verkeizingen daar behaalden de Conservatieven de meerderheid en Angus MacLean gaat premier worden.

• In Manitoba heeft men grote schade door Amerikaanse import. De Red River die vanuit North Dakota ons land binnen komt in Manitoba treedt buiten de dijken. Duizenden mensen zijn geevakueerd en de schade loopt in ongeteilde miljoenen.

• In Engeland's hoofdstad zijn rassenrellen uitgebroken. Een fascistiese partij hield bijeenkomsten in de emigranten buurten hetgeen natuurlijk hetzelfde effekt had als een lucifer bij een benzinetank. Er kwam een ontploffing. Meer dan driehonderd personen werden gearresteerd, en er viel een slachtoffer die het leven verloor.

• De stemming in Engeland zal plaats hebben op drie Mei, en een publiek opinie onderzoek aldaar verwachtte een meerderheid voor prime minister Callaghan.

• In Rhodesia werden voor het eerst verkiezingen gehouden waaraan de inlandse bevolking kon deelnemen met het gevolg dat de leider van de inlandse partij Bisschop Abel Muzorewa de overwinning behaalde. De aanstaande prime minister drong in zijn speech aan op het hervatten van diplomatieke betrekkingen met zijn land. Tot nu toe heeft geeneen van de Westerse landen daarop in positieve vorm gereageerd.

• President Carter werd door het Huis van Vertegenwoordigers op zijn vingers getikt. De president wilde zondagssluiting van alle benzine stations als een methode van energie besparing. Het voorstel werd met meerderheid van stemmen verslagen.

• In het postkantoor van Ottawa waar gedurende het Paas weekend dieven er met meer dan $3.000.000 vandoor gingen, heeft men uitgebreide veiligheidsapparatuur geinstaleerd. Als het kalf verdronken is dempt men de put, nietwaar.

Carl D. Tuyl

Uw regering:

De rol van de Gouverneur-Generaal

door Dr. Paul W. Fox

Dr. Fox is een Professor in Staatswetenschappen aan de Universiteit van Toronto en hoofd van het Erindale College.

Canadian Scene - Als waarnemend hoofd van staat is het de verantwoordelijkheid van de gouverneur-generaal er op toe te zien dat er een regering aan de macht is in Ottawa, of dat er gewerkt wordt aan de verkiezing van een nieuwe regering. Zo op het oog lijkt dat niet zo'n belangrijke taak. Immers, onze constitutie werkt gewoonlijk zo vlot, dat een nieuwe regering bijna automatisch gekozen wordt. We houden een verkiezing en de leider van de winnende partij wordt door de gouverneur-generaal uitgenodigd een regering te vormen.

Er kunnen echter omstandigheden zijn, die het noodzakelijk maken dat er iemand is die een belangrijke beslissing kan nemen. Neem bijvoorbeeld het geval dat de Eerste Minister overlijdt. Wie besluit dan wie zijn opvolger wordt? Wij hebben geen vice premier die automatisch Eerste Minister zou worden zoals in de V.S. de vice president de leiding overneemt als de president overlijdt. In Canada is het de taak van de gouverneur-generaal om een opvolger aan te wijzen en hem te vragen een regering te vormen. Het is duidelijk dat die opvolger de steun moet hebben van de meerderheid in het Lagerhuis.

Als we geen gouverneur-generaal zouden hebben, dan moesten we waarschijnlijk iemand aanwijzen om een dergelijke taak te vervullen. Het bewijs daarvan is wel het feit dat de meeste democratische landen een dergelijke functionaris hebben; zelfs in republieken als Frankrijk en Italie die het koningschap al lang geleden afgeschaft hebben vinden we nog functionarissen met vergelijkbare taken, n.l. de "President".

Daarnaast vervult de gouverneur-generaal een rol als bemiddelaar tussen fracties en partijen als er iets mis loopt in de uitvoering van onze Constitie.

De gouverneur-generaal stelt zichzelf ook beschikbaar voor het geven van advies aan het Kabinet, als daar behoefte aan bestaat.

Het is duidelijk dat zo'n advies van het hoofd van staat alleen wenselijk is als er door de Eerste Minister om gevraagd wordt. Het is onwenselijk en ondemocratisch als de

De kerk: haar plaats en taak

vervolg van pag. 11

nog altijd waar is wat de oude Catechismus beleed: "Het is onmogelijk dat wie Christus door een waarachtig geloof is ingeplant niet zou voortbrengen vruchten der dankbaarheid (Antw. 63)." En wanneer men zou stellen dat wanneer het leven van de kerkgangers de door hen gehoorde prediking weerspreekt, dit grote schade zal doen aan de ingang van die prediking bij degenen die buiten zijn, dan kunnen we dat helaas alleen maar onderstrepen.

Het is heel erg wanneer buitenkerkelijken betere, hulpvaardiger mensen zijn dan kerkleden en men liever te doen heeft met zijn buitenkerkelijke buurman dan met een broeder of zuster van eigen gemeente met wie men onder dezelfde prediking zit, soms aan dezelfde Avondmaalstafel.

Wie dat wil laken en wie de gemeente op dit punt in gebreke wil stellen heeft alle recht van spreken. Dit mag en dit moet zelfs. Maar dat is toch iets anders dan wat hier betoogd wordt, hoezeer ik het reactie-element in dit betoog kan begrijpen.

We zullen toch goed moeten onderscheiden. Immers wat in dit citaat staat betekent: de tijd voor de verkondiging van Gods Woord kon wel eens voorbij zijn: we moeten ons daarop vandaag ook maar niet meer concentreren want woorden devalueren vandaag. Het komt nu aan op daden. Dat betekent nogal wat.

Weer zeg ik: dat is een heel ander kerkbegrip; dat geeft een heel andere waardering van de kerkdienst en van de prediking; dat betekent dat we als kerk ons totaal anders op moeten stellen en dat daar ook aan gewerkt moet worden.

Maar deze verandering zal ook betekenen dat de kerk in haar huidige vorm het niet meer doet en de gemeente een doe-groep moet worden. Hier wordt gekozen voor het aktiemodel en dat aktiemodel aktiveert de gemeente en brengt de gemeente op de toer van het aktivisme, wat een nieuwe wet betekent in het leven van hen, die belijden uit genade te willen leven.

De prediking

In Gods Woord wordt de prediking van het Evangelie getekend als het middel ter zaligheid (1 Kor. 11:21; Jak. 1:18). In de zojuist verschenen tweede druk van een boek *Zicht op Calvijn* las ik nog eens weer in het hoofdstuk "Calvijn en de prediking" een samenvatting van Calvijns gedachten "Paulus verzekert dat de gehele opbouw van het lichaam van Christus tot stand wordt gebracht door de dienst des Woords en dat het op geen andere wijze samengevoegd en volmaakt wordt. Hij kon de prediking niet hoger prijzen."

Als in de Catechismus gesteld wordt dat de Heilige Geest het geloof werkt door de verkondiging van het heilig Evangelie dan is daarmee in één streek de centrale betekenis van de prediking aangewezen. En als in datzelfde belijdenisgeschrift gesproken wordt over de sleutelen van het hemelrijk (zondag 31) dan wordt de prediking van het heilig Evangelie zo centraal gesteld dat de kerk feitelijk geen kerk meer is wanneer de prediking een andere plaats zou krijgen. Vandaar dat het eerste merkteken van de ware kerk volgens art. 29 NGB is "de reine predikatie des Evangelies". Klopt dat met de opvatting dat de verkondiging nu manueel, d.i. met de handen moet geschieden? Eenzelfde belijdenis klinkt in de Dordtse Leerregels (I 3, II 5; III-IV 6).

Als we de prediking deze plaats ontnemen gaan we snijden in het lichaam van de kerk. Die prediking heeft juist aan te wijzen hoe de gelovigen moeten leven in de wereld, hoe zij in hun dagelijks leven zich moeten gedragen en hoe zij in de samenleving moeten staan.

Als opgemerkt zou worden dat dit te weinig gebeurt, dan is dat af te keuren, maar dat betekent niet dat dit de grote betekenis van de prediking niet zou zijn.

Als het accent komt te liggen op de verkondiging met handen ten koste van de verkondiging met woorden, dan is te vrezen dat de verkondiging met de handen, met de daad tenslotte zal verschrompelen, want die verkondiging met de handen, het christelijke leven, het daadwerkelijk christen-zijn wordt alleen maar gevoed door de verkondiging met het Evangelie, de verkondiging met woorden.

Invloeden

De opvatting, die een nieuw startpunt stelt in de vernieuwende genade en die een andere benadering van de verhouding kerk en wereld voorstaat dan tot dusver in de kerk van gereformeerde belijdenis werd aangenomen, is niet nieuw.

De nieuwe theologie wordt gekenmerkt door het loslaten van klassiek-gereformeerde patroon, het niet meer zich gebonden weten aan de gereformeerde belijdenis en het uitgangspunt nemend in de tijd, in de ontwikkeling van de gebeurtenissen.

Doortocht geven aan de gedachten uit deze nieuwe theologie op het punt van de verhouding kerk en wereld, de plaats van gemeente en prediking zou tot gevolg hebben dat het gereformeerd - dat is in wezen het schriftuurlijk - karakter van de kerk zou gaan verbleken. Dat zou een ernstig verlies zijn omdat we dan iets wezenlijks zouden kwijt raken en we als kerk onze eigenlijke plaats zouden weggeven.

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gouverneur-generaal uit eigen beweging zich zou gaan bemoeien met beleidszaken.

Iedereen weet ook wel dat de gouverneur-generaal een rol speelt bij de uitvoering van een aantal ceremonieele en maatschappelijke taken binnen de staat — het openen en sluiten van een parlementaire zitting, de ontvangst van buitenlandse bezoekers, het bijwonen van officiële feestelijkheden.

Nu kan men natuurlijk zeggen dat dit allemaal onnodig is, maar de meeste mensen zien toch ook wel graag een beetje kleur, een hoogtepunt in hun leven - zoals bijvoorbeeld een huwelijk, een verjaardag, een graduatie. En zo gaat het ook met de staat, die hoogtepunten moeten er zijn. En de gouverneur-generaal kan daarvoor zorgen zonder de Eerste Minister er mee lastig te vallen.

Tenslotte heeft de gouverneur-generaal een uiterst belangrijke taak er op toe te zien dat de hand gehouden wordt aan de Constitutie en als dat niet zo is dan heeft hij de macht er iets aan te doen.

Stelt u zich bijvoorbeeld eens voor dat een schandaal ontdekt wordt waarbij een bouwer van een groot overheidsproject een deel van het geld dat door de regering aan hem was betaald, in het geheim heeft teruggegeven aan de regeringspartij om daarmee een verkiezingscampagne te kunnen financieren. En stelt u zich voor dat de Eerste Minister dan zou weigeren op zo'n beschuldiging in te gaan. Kan de gouverneur-generaal hem dan dwingen een onpartijdig onderzoek in te stellen naar zo'n beschuldiging?

Of stelt u zich voor dat er een of ander schandaal ontdekt wordt en dat - voordat een motie van wantrouwen ingediend kan worden in het Lagerhuis - de Eerste Minister direct de gouverneur-generaal verzoekt het parlement te ontbinden, zodat een verkiezing gehouden kan worden. Wat moet de gouverneur-generaal dan doen? Moet hij het advies van zijn Eerste Minister in de wind slaan?

Deze voorbeelden zijn niet eens zo vergezocht. Het eerste voorbeeld had in feite in 1915 plaats in Manitoba en het tweede in het House of Commons in 1926.

Natuurlijk dient hij zijn bevoegdheden wijs te gebruiken, omdat hij anders niet alleen zijn eigen carriere, maar ook het voortbestaan van het gouverneur-generaalschap in gevaar zou brengen. Maar hij heeft dus inderdaad grote macht. Zo heeft hij bijvoorbeeld ook nog de macht om te weigeren een bepaalde wet te tekenen en dat betekent dat zo'n wet dus niet van kracht wordt.

De functie van de gouverneur-generaal is beslist van groot nut in ons democratisch bestel.

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door Gé Verhoog

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Mien kinkt heftig met haar hoofd, zo heftig, dat de vlechtjes met de kleurige linten om haar hoofd dansen. ''Dat wil ik wel, maar ik wil ook lezen en ik zit in grote moeilijkheden, want ik weet niet hoe ik aan boeken moet komen.''

Jo schiet in de lach. ''Mijn zusje heeft grote moeilijkheden.''

Ja, kan dat niet?'' snibt Mien, haa. grote broer aankijkend met felle ogen.

Jo strooit suiker op zijn boterham, waarop moeder hem waarschuwt: ''Jo, niet zo dik suiker op je brood doen, het kost geld.''

''Weet je, waar je boeken kunt lenen?'' vraagt Jo, terwijl hij aan zijn moeder de onbedekte plekjes van zijn boterham laat zien: ''kijk eens moeder, is dat nu dik gestrooid? Zit haast niets op - zeg Mien, weet je dat mevrouw Van Tuyll een soort bibliotheek heeft voor kinderen en die boekjes uitleent? Ga na schooltijd eens aanbellen bij Waterland!''

''Heus?'' roept Mien verrukt, ''ik ga het morgen meteen doen.''

''Zou je dat wel doen?'' vraagt moeder bezorgd, ''je hebt al zoveel te leren en dan boeken lezen - zonde van de tijd. Maar als je gaat: denk erom dat je beleefd bent en met twee woorden spreekt.'' Ze schudt nog eens afkeurend haar hoofd: ''Kind, wat begin je eigenlijk - ''

''Kom, kom,'' zegt Mien's vader, ''een mens moet alles leren wat hij of zij kan, dit is nooit vergeefs.'' Hij ziet door het kleine vierkante raam naar buiten, waar de karren door de Kanaalweg worden geduwd en mannen van het werk komen, moeizaam sjokkend met zware stap en linnen zak over de schouder, ''er is op de Heide zoveel te doen, zoveel op elk gebied, dat we krachten te kort zullen hebben en wie weet waar onze Mien nog eens aan kan meewerken.''

''Net als Jo,'' bepaalt Mien nadrukkelijk.

''Ik zie jou al op de preekstoel staan!'' ginnegapt Jo, maar dan ineens is hij weer ernstig: ''Weet u vader, dat de meester gevraagd heeft of ik in wil vallen in kerkdiensten als de heer Brederveld en de meester zelf verhinderd zijn?''

De heer Sluiters ziet blij getroffen op. ''Zou je het durven? Zou je het kunnen? Jongen, wat een opdracht; denk erom als het moet gebeuren dat je een goede voorbereiding maakt en de mensen geen preek van water en melk gaat voorzetten. Die hebben we al genoeg in het land, laat het hier zijn zoals de meester het doet: een vaste inhoud, waar een mens iets aan heeft; kracht voor een nieuwe week, voor de levensweg.''

Mien is puur trots op haar broer. ''Je bent net als de meester,'' babbelt ze door, ''je hebt jongensclubs en de avond-evangelisatie en je hebt ook al in de school mogen helpen...''

Jo roert zo nadenkend in zijn koffie, dat moeder roept: ''Denk erom! Niet zo wild, straks mors je op m'n tafelkleed.''

''Hoor eens, zusje,'' zegt Jo, ''ik probeer de meester en allen te helpen, maar of ik het kan ... of ik ooit zal kunnen wat de meester presteert -'' Hij twijfelt aan deze mogelijkheid. De meester is een wonderlijk begaafde man.

Mien begrijpt het niet zo, maar het geeft haar geen zorg en de volgende dag loopt ze huppelend naar het buiten ''Velserbeek'', dat in het bos een uitzonderlijke lustplaats is. Dapper loopt ze de brede oprijlaan in, dan ligt daar even linksaf het witte huis. Ze klimt de brede treden van het bordes op, trekt aan de bel die ze net kan bereiken door op haar tenen te gaan staan.

De huisknecht doet open; in een correct livrei staat hij voor haar. ''Wel meisje?''

Even is Mien overbluft, maar snel herstelt ze zich als ze aan haar boodschap denkt. ''Ik kom een boek halen.''

''Boek halen?'' Een glimlach glijdt over het gezicht van de huisknecht. ''Hier op het Huis? Ik vermoed dat je verkeerd bent ingelicht.''

Mien doet een stap terug, maar op dat ogenblik wordt een deur geopend in de brede witte gang. ''Henri, wie is daar?''

De huisknecht keert zich naar mevrouw Van Tuyll, die naar voren komt. ''Een meisje van de Heide, mevrouw; ze meent hier boeken te kunnen halen.''

Mevrouw Van Tuyll lacht haar toe: een meisje van de Heide? Ze ziet in een oogwenk, dat dit kind op de Heide kan wonen, maar geen afstammelinge is van de oorspronkelijke Heidebewoners; het frisse enigzins bedeesde toetje, de kleding maar vooral het optreden van dit kind zegt genoeg.

''Daar heeft het meiske werkelijk gelijk in, kom binnen, dan mag je een boek uitzoeken en misschien wil je een glas limonade? Och Henri, zeg even tegen Liesbeth, dat ze limonade binnenbrengt.''

De huisknecht buigt even. Mien tippelt met mevrouw Van Tuyll naar de grote, hoge zitkamer, waar ze vol verwondering rondziet omdat ze de decoraties aan het plafond en de deuren zo prachtig vindt. Dat is iets anders dan de houten zoldering bij hen thuis met de petroleumlamp eraan bengelend. Ze krijgt een stoel toegeschoven en dan praat ze over alles: de meester, de school, haar plannen, haar vader die bakker is en haar broer Jo, die in de school heeft gewerkt als hulponderwijzer en nu in de clubs jeudgwerk doet - mevrouw luistert geamuseerd.

Overgelukkig gaat Mien naar huis met een boek onder de arm geklemd en de wetenschap dat ze terug mag komen voor een ander boek als ze dit heeft gelezen.

''Je wordt puur zelfstandig,'' lacht haar vader, ''ik heb niet gedacht, dat je het zou durven.''

Daar begrijpt Mien niets van; ze vindt de huisknecht Henri aardig en mevrouw Van Tuyll aardig - waarom zou ze niet durven?

Meester van Geelen richt een kinderkoor op, Mien wordt lid. Het koor zal zingen op her Kerstfeest en als dit bekend wordt, stromen de leden toe, want de Heide bewoners kennen een feest dat ze voor niets ter wereld willen missen: Kerstfeest. Het wordt nog steeds door de meester en de juffrouw georganiseerd; het is zo'n groot gebeuren, dat de meester helpers nodig heeft, maar die zijn aanwezig. De vertelling door de meester wordt steeds ademloos aangehoord en nu er zelfs plannen zijn, dat de kinderen van de Heide zullen zingen, verheugen allen zich bovenmate op het feest.

De meester en de juffrouw herinneren zich nog levendig het eerste Kerstfeest op de Heide, het proberen, het aarzelende plan, dat tot zo'n moeilijk maar tegelijk diep verheugend feest werd en daarna geen jaar meer is overgeslagen. Het is een vaststaand gebeuren geworden op de Heide.

Een vroegere leerling van de meester is Marretje, dochter van slikker De Zeeuw, de stoere kerel met de donkere ringbaard; ze is reeds lang getrouwd met een rasechte heienaar. Marretje heeft een dochtertje van tien jaar, dat vanzelfsprekend op de school van de meester is. Dit vanzelfsprekende heeft ook als oorzaak, dat niet alleen Marretje, maar ook haar man leerling is geweest, hoewel hij Rooms-Katholiek is en bleef.

Het huwelijk, dat in alle eer en deugd op het raadhuis gesloten moest worden, had tot hindernis, dat Marretje tot de kerk van de meester behoorde en haar vriend de pastoor als voorganger had.

''Twee geloof op een kusse, daar slaapt de duivel tussen,'' had De Zeeuw gegromd, ''waarom leg je 't juist an met dat jog en niet met een van de school van de meester?

Dit had Marretje echter wel gedaan, want de pastoor spoorde zijn parochianen zelf aan de kinderen naar de school van de meester op de Heide te sturen met voorbijgaan van de eigen school.

Dit huwelijk was een der wonderlijkste problemen op de Heide. In het begin van zijn arbeid heeft de meester de algemene, christelijke kerk voor ogen gehad: allen een, allen aan de hand van de Bijbel het leven in, geestelijk en maatschappelijk.

Toen de eerste linie genomen was, kwamen de verschillen van inzichten; men kreeg de tijd daarover te praten en vooral het komen van mensen van buiten bracht een geest van eigen beheer en eigen meningen uitdragen. Rooms-Katholiek, Gereformeerd, Hervormd, Luthers, ieder op zijn eigen wijze en straks ieder een eigen kerkgebouw in bezit hebbend.

Maar een gemengd huwelijk bleek een nieuw geval en hoewel De Zeeuw zich niet teveel interesseerde voor kerkverschillen, ging hem dit juist te ver. ''Dat jullie naar de kerk hollen kan me niks schelen, maar ieder naar een andere kerk, laat me niet lachen.''

De meester werd geraadpleegd en de pastoor om raad gevraagd, maar de pastoor van Driehuis droeg de meester een grote achting en respect toe en zo gebeurde het tot Marretjes verlegenheid, dat de meester en de pastoor beiden in die beslissingstijd kwamen en trachtten te helpen.

''Het is beter en gemakkelijker als man en vrouw naar dezelfde kerk gaan,'' zei de meester, ''dit is nu niet zo, maar het allerbelangrijkste is, dat jullie samen de Bijbel kennen en samen de Bijbel kunnen lezen.'' Marretje begreep het alles nog niet zo goed, maar ze was blij dat de meester en de pastoor toestemming gaven en hen het huwelijk aanraadden; toen dit alles gebeurd was, gaf De Zeeuw ook zijn zegen en zo is Marretje toch met de man van haar keuze getrouwd.

De kinderen werden Rooms-Katholiek gedoopt, maar kwamen bij de meester op school; zo had Marretje haar zin en haar man eveneens en het huwelijk was een van de beste huwelijken op de Heide.

''De mensen dragen mij een grote verantwoording op,'' zei de meester vaak tegen zijn vrouw, ''ik moet voor hen beslissen. Hoe is het toch mogelijk, dat zij zelf geen verantwoording durven nemen.''

En nu is Leentje, het oudste dochtertje ziek. Meester van Geelen heeft haar in zijn klas en op de zang, maar reeds enkele weken is ze niet aanwezig, daarom gaat hij op ziekenbezoek in het kleine huisje van Marretje, dat aan de IJuiden straatweg staat. '' 't Is de kou,'' zegt Marretje, als ze bij het bed van het meisje staat en het scheurend hoesten de kwaal verraadt, die hier veel voorkomt, ''als de zomer komt is ze weer beter en gaat ze naar school en de zang.''

''Ik vind het zo jammer,'' zegt Leentje tussen twee hoestbuien door, ''ik had zo graag de kerstversjes willen zingen op het Kerstfeest.''

''Misschien kan dit wel,'' tracht de meester te troosten, ''ik beloof je, dat je mag komen al heb je geen repetitie bijgewoond, dat maken we wel in orde.''

Leentje ziet hem aan met een blik van een vroeg oud kind en meester van Geelen vraagt zich weer wanhopig af, waarom mensen aan een doodziek kind zulke dingen zeggen - waarom ze niet met het zieke kind voelen wat gezegd moet worden - Wat moet hij zeggen aan dit schamele ledikantje, waar een kind van ampter tien jaar met de dood in de vreemd glanzende ogen en de felle blosjes op de magere wangen, ligt te wachten?

Hij praat met haar over de school, over de muziek waar hij veel van houdt en veel aan doet - hij vertelt haar van het orgel in het Gebouw van Christelijke Belangen, waar hij organist is, tot het tijd is weg te gaan.

''Dag Leentje, dag meiske - ik kom gauw weer bij je terug.''

Ze strekt haar mager handje uit. ''Dag meester. Ik kom niet meer op school en - en ik kom niet op het Kerstfeest -''

Hij keert zich met een ruk naar haar toe. ''Waarom niet, meiske -''

Ze ziet hem met vaste blik aan; iets als een verre vreemde vreugde komt over haar gezichtje. ''Omdat ik naar de Here Jezus ga,'' zegt ze met nadruk, ''u hebt dat gezegd op school en ik weet het.''

Als het Kerstfeest op school gevierd wordt, viert Leentje het feest in de hemel - Leentje is gestorven.

Op de nieuwe begraafplaats, de Westerbegraafplaats bij de zee is Leentje begraven - in de stille blonde duinen bij de golfzang van de zee. Beide meesters staan bij het grafje. Beiden denken hetzelfde: dit jonge kind heeft begrepen wat geloof is. Geen kerkverschil, geen harteloos veroordelen als men van kerk verschilt.

Bij dat sterfbedje stonden de meester en de pastoor en - zij waren allen een. Kinderen van een Vader.

''Ze zal niet op ons feest zingen, ons Leentje,'' zegt meester van Geelen ontroerd. De meester ziet het kindergraf: is er iets dat meer verdriet geeft dan juist dit? Een leventje, dat niet eens tot bloei kwam? ''Nee,'' zeg hij stil, ''op ons feest is ze niet - ze is genood op het feest in de hemel - ze is ons voorgegaan -'' Hij ziet naar de verre horizon aan de zee; hoe moeizaam is het werk geweest en nog - En nu dit kind -

Dan is het hem, als hoort hij de engelenzang op Efrata's velden. Het is een groot Gloria van een kind, geboren op de verachte Heide, een kind dat velen niet de moeite waard achten, naar om te zien. Maar het is een Koningskind. Ja - een Koningskind.

27 De firma Volker en Bos uit Sliedrecht verricht blijvende werkzaamheden in IJmuiden, omdat zij het onderhoud van de pier in opdracht hebben. De bewoners van IJmuiden trekken elke Zondag naar ''de kant'', om de haven en sluis in ogenschouw te nemen, want het is tenslotte hun haven en hun sluis en hun kanaal. Ze ontdekken, dat deze duinstrook en zeereep zich met hun leven verweeft, zodat niemand zich meer kan onttrekken aan de roep van golven en strand, van water en branding, van boten en visserij. Als het zacht weer is, zitten ze op de duintoppen naar inkomende en uitvarende schepen te kijken of vermeien ze zich in het panorama op de kop van de haven; als de Noordwester storm langs de kust buldert en alles kreunt onder de woedende vlagen, is geheel IJmuiden onrustig en kan niemand het vinden.

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Notes of Thanks

DEHAAN: Voor de vele blijken van meeleven die we ook vanuit Canada mochten ontvangen bij het overlijden van onze lieve vrouw, moeder, groot-en overgrootmoeder, Cornelia de Haan-Mink, willen we onze oprechte dank betuigen. Wij zijn de Here dankbaar voor alles wat moeder voor ons betekent heeft.
A. de Haan en familie, Asserstraat 32, Beilen, (Dr.).

EGAS: We wish to thank our children and friends for making our 40th Wedding Anniversary an unforgettable day. Thanks for the many cards, gifts and flowers. We thank our God, above all, for his blessings and care.
John and Anneke Egas, Cobourg, Ont.

VANDEKEMP: We wish to express our sincere thanks to our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary a day we will always remember. Thanks for the many cards, flowers, gifts and good wishes. Above all we thank God for his care and blessings in the years past and pray for his guidance in the time to come.
Mr. and Mrs. Walter VandeKemp, 555 Melbourne St., Ottawa, Ont.

VISSERS: Our children, grandchildren, relatives and friends from far and near; thank you so very, very much for your cards, gifts, flowers and best wishes on our 45th Wedding Anniversary. Above all we thank the Lord for his grace for uncountable blessings received in the past — Soli Deo Gloria!
Mr. and Mrs. Herbert Vissers, 205-5852 Patterson, Burnaby, B.C. V5H 2M8.

WINTER: We wish to thank our children, grandchildren, relatives and friends, who made our 45th Wedding Anniversary an unforgettable, joyful day. Thanks for the many cards of congratulations and well wishes. But above all thanks to our faithful God for his care and blessings in bygone years. We hope and pray for his continued care.
Mr. and Mrs. H.A. Winter, 45 Second Ave., Brantford, Ont. N3S 6R5.

Births

BORGER: Mr. and Mrs. Harold and Diane Borger, nee Moes, of 428 Beresford St., Corunna, Ont., would like to announce the birth of their twin daughters and sisters for Jason,
MELISSA CHRISTINE and SARAH CHRISTINE, born April 2, 1979. Grandparents are: Mr. and Mrs. Klaas Moes of Mt. Brydges, Ont., and Mr. and Mrs. Wm. Vanderlinde of 1371 La Salle Rd., Sarnia, Ont.

HEERSINK: Roland and Betty are thankful to God for the safe arrival of their first child, a son, JOEL ROLAND, born April 21, 1979. First grandchild for Mr. and Mrs. Ralph Drost of Bentley, Alta., and Rev. and Mrs. Gerrit Heersink of Lacombe, Alta.
202 Michener Park, 51 Av./122 St., Edmonton, Alta. T6H 4E0.

Births

BAKKER: With thanks to God and great joy, we like to announce the birth of our daughter, SIMONE JEANETTE, on April 22, 1979. A sister for Henry and Paul. Thankful parents Robert and Adri Bakker, nee Baelde.
R.R.1, Cambridge, Ont. N1R 5S2.

ROKE: John and Jody: As praise to Yahweh, the creator of life, we are delighted to announce the birth of our son, MATTHEW HENRY, on April 11, 1979.

VANDERKWAAK: Hallelujah! KRISTIN RANAE made her safe and healthy arrival into this world on April 12, 1979. Kristin is the first child for Lloyd and Vicki Vanderkwaak, and first grandchild for Mr. and Mrs. Leendert Vanderkwaak of Terrace, B.C. and Mr. and Mrs. Floyd Veenstra of Racine, Wisconsin.
1032 Perry Ave., Racine, Wisc., 53406.

WEESJES: With great joy and thanksgiving to God, the Giver of life, we, Edward and Annette Weesjes (nee Bos) are happy to announce the birth of our firstborn. Our little girl, JACKLYN ADRIENNE was born April 11, 1979. She is the fourth grandchild for Mr. and Mrs. R. Bos, Strathroy; fifth grandchild for Mr. and Mrs. E. Weesjes, St. Thomas; and fifth great-grandchild for Mrs. N. Plug, Sarnia.
R.R.#3, St. Thomas, Ont. N5P 3S7.

Marriages

BENNINK-DODDS: Mr. and Mrs. Wm. Bennink of Grimsby, Ont. are happy to announce the forthcoming marriage of their daughter, PATRICIA DIANA to WILLIAM GARRETT, son of Dr. and Mrs. Wm. G. Dodds, Jr. of Cleveland, Ohio. The wedding ceremony will take place, D.V., on June 2, 1979 at 3:30 p.m. in the Mountainview Christian Reformed Church of Grimsby, Ontario. Rev. J.W. Van Weelden officiating.
Future address: Columbus, Ohio.

DE VRIES-TAKASE: Janny and Tom De Vries, 318 Bayou Park Rd., R.R.3, Orillia, L3V 6H3, are happy to announce the marriage of their only daughter MARGOT (BETTY) to TIBOR TAKASE on Monday May 14th at 3 p.m. in the First Chr. Ref. Church in Orillia. Rev. Peter Slofstra will lead in praise of the Lord. Their address will be: David St., Gravenhurst, Ont.

HAAGSMA-VANVELLER: Mr. and Mrs. Jake Haagsma of London, Ontario are pleased to announce the forthcoming marriage of their daughter ANNE to MR. STEVE VANVELLER, son of Mr. and Mrs. Clarence Vanveller of Sarnia, Ont. The marriage ceremony will take place on May 12, 1979 at 3:30 o'clock in the Bethel Christian Reformed Church of London. Rev. A. Beukema officiating.
Future address: 1994 Beachwood Ave., Bright's Grove, Ontario N0N 1C0.

NYKAMP-KLAPWYK: Mr. and Mrs. John Nykamp, Clinton, Ont., and Mr. and Mrs. Leonard Klapwyk, Elora, Ont., are happy to announce the forthcoming marriage of their children TERESA and HARRY. The wedding ceremony will take place, the Lord willing, on May 18, 1979 at 7 o'clock, in the First Christian Reformed Church, Guelph, Ont. Rev. J.D. Hellinga officiating.
185 McCurdy Road, Guelph, Ont. N1H 6H9.

SHARE YOUR FAMILY NEWS WITH US.

Marriages

TALSMA-DE VRIES: Mr. and Mrs. Gerardus Talsma and Mr. and Mrs. Clarence De Vries are happy to announce the marriage of their children, MARGARET JANE and LLOYD JOHN. The ceremony will take place, the Lord willing, on Saturday, May 19 at 4 o'clock in Maranatha Christian Reformed Church, Bowmanville. Reverend Guy Corvers officiating.
Future address: 85 High Street, Apt. A., Bowmanville, Ontario.

VANKLAVEREN-WILDSCHUT: Mr. and Mrs. K. VanKlaveren of Wyoming, Ont. are pleased to announce the marriage of their only daughter, ANNETTE, to HANK WILDSCHUT, son of Mr. and Mrs. S. Wildschut of Sarnia, Ont., the Lord willing, May 25, 1979 at 5:00 o'clock in the Wyoming Christian Reformed Church. Rev. W. Renkema officiating.

VLIEG-VANDEN BOSCH: Mr. and Mrs. Peter Vlieg of Edmonton, Alberta, are happy to announce the forthcoming marriage of their daughter, AUDREY JULIA to GENE HENRY, son of Mr. and Mrs. Henry Vanden Bosch of Edgerton, Minnesota. The wedding ceremony will take place, the Lord willing, on Saturday, June 2, 1979 at 3 p.m. in the Third Christian Reformed Church, Edmonton, Alberta. Rev. Robert De Moor officiating.
Home address: 8407-139 St., Edmonton, Alberta T5R 0G5.

VOSKAMP-ENZLIN: With great blessings from God, we, MARIAN A. VOSKAMP and RALPH J. ENZLIN, together with our parents, Mr. and Mrs. Arie Voskamp, Millgrove, Ont. and Mr. and Mrs. John Enzlin, Woodstock, Ont., look forward in joyful anticipation to our marriage on May 25, 1979 at 7 p.m. at the Maranatha Christian Reformed Church, Woodstock, Ont.
Future address: 283 Robinson St., Woodstock N4S 3B8.

WUIS-HARTE-MAXWELL: Mr. and Mrs. Cornelius Wuis of Peterborough are pleased to announce the forthcoming marriage of their daughter HENDRIKA ELISABETH (RITA) to MR. PAUL STUART HARTE-MAXWELL, son of Mr. and Mrs. Donald Harte-Maxwell of Peterborough. The wedding will take place, the Lord willing, on Saturday, May 19, 1979 at 4:00 p.m., in the Cephas Christian Reformed Church of Peterborough. Rev. Peter Mantel officiating.
Future address: 1244 York Mills Road, Apt. 201, Don Mills, Ontario.

Anniversaries

1939 May 11 1979
St. Anna Parochie Ottawa
On May 11, 1979, we hope to celebrate with our dear parents and grandparents,

PAULUS BOERSMA
and
KLAASKE BOERSMA
(nee Hettenvan)

their 40th Wedding Anniversary. Their wedding text was Psalm 23. We thank the Lord for his care and faithfulness in the years past. May he continue to bless them and keep them for many more years for one another.
Their loving and grateful children:
Henk & Lena Boersma — Russell, Ont.
Rita & Wim Van Ryswyk — Metcalfe, Ont.
Bram & Marlene Boersma — Glen Cairn, Ont.
Sylvia & Bernie Joseph — Moose Jaw, Sask.
Jane & Tom Van Dellen — Moorewood, Ont.
Peter & Erlene Boersma — Ottawa, Ont.
and 15 grandchildren.
1339 Meadowlands Drive, Apt. 121, Ottawa, Ont.

Anniversaries

Jarvis Simcoe
1954 1979
May 7
With much joy and thankfulness to God, we are glad to announce the 25th Wedding Anniversary of our Mom and Dad,

ARTHER M. BERKEL
and
EDITH BERKEL
(nee Dykstra)

May the years to come be some of the best, filled with his blessing and happiness.
With love:
Pete & Carolyn
Ted
Roger
Marilyn
Donald
Annette
Brian
Open house on Monday, May 7, 1979 from 8:30 p.m. to 11:00 p.m. at the Clansman in Simcoe, Ontario.

1934 May 17 1979
With thankfulness to God and great joy, we hope to celebrate with our parents and grandparents,

ROMMERT
and
JANKE BOOMSMA
(nee Jongsma)

their 45th Wedding Anniversary on May 17, 1979.
We thank the Lord for guiding and leading them, and for the many blessings he has given them. We pray for his continued care in the future.
Children:
Nelly & Klaus Seewald
Martin & Helen Boomsma
Joanne Vanderschee
Claire & Clarence Louter
Jane & George De Boer
Pat & Cor De Boer
Ted — at home
and 19 grandchildren.
Home address: 9 Woodman Drive, Brantford, Ont.

1954 Chatham, Ont. 1979
With joy and thankfulness to the Lord, on May 26, 1979, we hope to celebrate with our relatives and friends, our 25th Wedding Anniversary, in the fellowship hall of Grace Chr. Ref. Church in Chatham at 7 p.m., May 26, 1979.
"Great is thy faithfulness, O God our Father
Morning by morning new mercies we see;
All we have needed, thy hand hath provided,
Great is thy faithfulness, Lord, unto us."

GERRIT BROUWER
and
GRIETJE BROUWER
(nee Tillema)

Daughter, Margaret S., 194 Soudan Ave., Toronto
Home address: 33 Taylor, Ave., Chatham, Ont.

1949 May 12 1979
On Saturday, May 12, 1979, we will celebrate, the Lord willing, the 30th Wedding Anniversary of our parents and grandparents,

JOHN AND ALICE
DEBOER
(nee Elzinga)

Their wedding text was: Psalm 121 vs. 3 and 4.
"He will not let your foot be moved; he who keeps you will not slumber,
Behold he who keeps Israel will neither slumber nor sleep."
Their thankful children and grandchildren:
George & Betty DeBoer — Stoney Creek
Luke & Lucy Bouwers; Christine, Michelle, Kerry-Ann, Jody — St. Anns
Walter & Correen Kloostra — Beamsville
Arnold & Joyce Riewald — Cayuga
Frances — at home
John — at home
R.R.#1, Smithville, Ontario.

Anniversaries

Beheerst door dankbaarheid voor God's vele zegeningen, hopen wij op 21 mei, a.s., met onze kinderen, kleinkinderen, achterkleinkinderen en verdere familie, te gedenken dat wij 50 jaar geleden in het huwelijk traden. In de eerste helft van mei hopen wij met de onzen uit buitenland en binnenland in feestelijk bijeenzijn verenigd te zijn.

H.L. BOTER
and
G. BOTER
(nee Duthler)

Kagerplein 607
Sassenheim, Nederland.

1954 May 14 1979
With joy and thankfulness to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

RICHARD and NELLY BUIS
(nee Mantel)

We praise the Lord for all the blessings he has given them over the past 25 years, and trust that he will be faithful in the years to come.
With much love from their children:
John & Joyce
Ron
Murray
Larry
Nancy
Jim
Sharon
There will be an open house on Monday, May 14. Everyone welcome anytime.
R.R.#7, Aylmer, Ont. N5H 2R6.

It is with joy and thankfulness to the Lord that we hope to celebrate with our parents, grandparents and great-grandparents,

GEERT DE VRIES
and
ANJE DE VRIES
(nee Van Til)

the occasion of their 55th Wedding Anniversary on May 15, 1979.
That the Lord will keep them in his care is the wish of their children:
Jan & Stien De Vries — Onderdendam
Jantje & Dienko Van Nieyenhuis — Appingedam
Froukje & Dirk De Boer — Sarnia
Gerrit & Lena De Vries — Siddeburen
Geziena & Jack Voogd — Bolton
Hillie & Gordon Ellens — Sarnia
Riek & Feitze Van Zwol — Zuidhorn
Douwina De Vries — Leeuwarden
36 grandchildren and 18 great-grandchildren.
Oosterbrucht 2, Zuidhorn, Groningen.

Emmen Ottawa
1939 May 22 1979
"Laat Hem besturen - waken,
't Is wijsheid wat Hij doet.
Zo zal Hij alles maken,
Dat ge u verwonderen moet."
The Lord willing, we hope to celebrate with our brother and sister, parents and grandparents,

ALBERT and DORA DE VRIES
(nee Denekamp)

their 40th Wedding Anniversary. We praise God for his presence with them through all these years together, and pray for his continued care in future years. Their children and grandchildren:
Luke & Theresa Devries; Joannie, Albert, Jeff, Jamie — Ottawa
Hennie & Ed Vander Veer; Jack, Mary Ann, Michael — Jeddah, Saudi Arabia
Trynie de Vries — Toronto, Ont.
Harry & Erna de Vries; Chadwick, Quentin — Hamilton, Ont.
Albert de Vries — Jasper, Alberta
Gary de Vries — St. Catharines, Ont.
Friends attending will add to our joy. Open house May 19th at 7:30 in the United Church Hall on Canter Blvd.
Home address: 27 Meadowlands Dr., Ottawa, Ont. K2G 2A3.

Classified Advertising

Anniversaries

Dedemsvaart Cambridge
1929 1979
On May 10 we hope, with God's gracious blessings, to celebrate with our parents and grandparents,

KLAAS BRUNEMEYER
and
ELSJE BRUNEMEYER
(nee Siegers)

their Golden Wedding Anniversary, thanking God for the years he has given them, and the years he has given them to us as parents and grandparents, and asking for his continued grace.
Children:
Harry
Anne
Eltje
John
Grandchildren:
Claire, Ellie, David, Robert, Audrey Diane, Mark, Timothy, Thomas, Melissa, Shawn, Naomi.

Vlaardingen St. Catharines
1949 1979
With joy and thanksgiving to God we wish to congratulate and share with our parents and grandparents their 30th Wedding Anniversary on May 4, 1979.

PAUL and JOHANNA
DROPPERT

We thank the Lord that he has kept them in his care all these years and pray that he will be with them in the years ahead.
Their thankful children and grandchildren:
Paul & Elly Glasbergen; Lisa, Carolyn — St. Catharines
Corrie; Michelle — St. Catharines
Leo & Beatrice Droppert; Jason — Gormley
Paul John & (Diane)

Bedum (Gr.) Abbotsford, B.C.
1929 Gen. 24:63 1979
Zevenhuizen Ps. 37:5
With praise and thankfulness to God for our wonderful parents and grandparents; we hope to celebrate with them,

SIEMEN ALBERT FLORIS
and
JANKE FLORIS
(nee Elzinga)

the joyous occasion of their 50th Wedding Anniversary, D.V., May 8, 1979.
Happy Anniversary Dad and Mom; and we pray that our heavenly father may continue to bless you in the years to come.
Their thankful children and grandchildren:
Albert & Gerty Floris; Coby, Simon & Ase, Jane, Herb, Jim — Langley, B.C.
Lloyd & Joanne Floris; Simon, Joylene, Janet, Andrew — Haney, B.C.
Kay Floris — Abbotsford, B.C.
Syd & Jane Oostenbrug; Janette, Geraldine, Louie, Shelley — Matsqui, B.C.
Home address: 33276 Westbury Ave., Abbotsford, B.C., Canada V2S 1C2.

1954 Bowmanville 1979
May 12
Proberbs 3:6
"In all your ways acknowledge him, and he will make straight your path."
With joy and thanksgiving to our Lord, we wish to congratulate our parents,

ANDY and PATRICIA
HIEMSTRA
(nee Zekveld)

on their 25th Wedding Anniversary. We thank God for the love and guidance he has given them and pray that he will continue to bless them in their lives together. With much love and respect, their children:
Nellie Hiemstra & John Bos
Margaret Hiemstra & Herman Zwart
Helen Hiemstra & Leonard Hordyk
Arthur Hiemstra
104 Concession St. W., Bowmanville, Ont. L1C 1Y9.

Anniversaries

1944 1979
On May 11, 1979, D.V., we hope to celebrate the 35th Wedding Anniversary of our beloved parents and grandparents,

EDZE and MAAIKE
HELDER
(nee Wiersma)

We thank the Lord for his many blessings and pray that he may keep them for many years to come.
Their thankful children and grandchildren:
Claude & Shirley Helder; Eddie, Donald, Peter, Linda, Margaret — Inkerman
Jake & Margaret Helder; Lisa, Philip — Jarvis
Harry & Beverly Helder; Harold, Barbara, Shelly, Ricky — Nanticoke
Joe & Ann Helder; Michael, Bobby — Hagersville
John & Pat Helder; Kimmy, Jason, Deidra — Jarvis
Menno Helder — Cochrane
Edgar Jr. — at home
Robbie — at home
Home address: R.R.#1, Jarvis, Ont. N0A 1J0.

Sassenhiem Collingwood
1934 1979
The Lord willing, we hope to celebrate on May 24th, the 45th Wedding Anniversary of our parents and grandparents,

DIRK HOOGENDOORN
and
JOHANNA ADRIANA
HOOGENDOORN
(nee Bekebrede)

We hope and pray that the Lord will keep them for years to come. This is the prayer of their children;
Jo & Gerardus Talsma — Orono, Ontario
Cor & Elly Hoogendoorn — Grand Valley, Ontario
Dick & Wilma Hoogendoorn — Orangeville, Ontario
Gert & Trix Hoogendoorn — Delta, B.C.
Nellie & Rudi Smit — Collingwood, Ontario
Piet & Lorna Hoogendoorn — Grand Valley, Ontario
Henk & Wendy Hoogendoorn — Grand Valley, Ontario
and sister G.J. Bekebrede with Mom and Dad and 23 grandchildren.
Open house at Collingwood Christian Reformed Church, Poplar Side Road, from 2-4 in the afternoon. Best wishes only please.
Home address: R.R.#2, Highway 26, Collingwood, Ontario L9Y 3Z1.

Harlingen Pierrefonds
1929 1979
"Give thanks to the Lord, for he is good, and his love is eternal." Ps. 118:1
D.V., Sunday, May 27th, 1979, we hope to celebrate with our parents and grandparents,

REINDER KLEIN
and
CHRISTINA MARGARETHA
KLEIN
(nee Hofstra)

their 50th Wedding Anniversary.
Ton & Nettie Klein, Newmarket, Ont.
John & Gerda Klein, Ottawa, Ont.
Nel & Cor Boelhouwer, Bussum, Holland
George & Lucy Klein, Pierrefonds, Que.
Randy & Diane Klein, Pierrefonds, Que.
Gerard & Ria Klein, Bradford, Ont.
Albert & Wined Klein, Lusaka, Zambia
Frits & Janice Klein, Ottawa, Ont.
and 24 grandchildren.
Home address: 5009 Allard, Pierrefonds, Que. H8Z 2A9.
Open house: May 26, 1979 from 2 till 4 p.m. at the First Christian Reformed Church of Montreal, 52 Joseph Paiement, Dollard Des Ormeaux, Que.

Anniversaries

Opende Strathroy
1929 May 17 1979
With joy and thanksgiving we hope to celebrate with our parents,

KLAAS and PIETERKE
GRAANSMA
(nee Boersma)

their 50th Wedding Anniversary. May the Lord bless them and keep them in his care for many more years to come.
Their children:
Folker & Aafke Graansma — Strathroy
Gerrit & Janna Graansma — Strathroy
Ann & Ralph Kok — Mt. Brydes
John & Francis Graansma — Komoka
Irene & Henk Noordermeer — Mt. Brydges
24 grandchildren and 6 great-grandchildren.
Open house May 17th, 2-4 p.m. in the East Christian Reformed Church, Strathroy.
Home address: 203 East Centre St., Strathroy, Ont., N7G 1T3.

1929 1979
Nes (WD) Chatham, Ont.
Psalm 90:12
"Teach us to number our days and recognize how few they are; help us to spend them as we should."
With thanks and praise to God we hope to celebrate the 50th Wedding Anniversary with our dear parents, grandparents and great-grandparents,

WALTER KLOOSTRA
and
AAFKE KLOOSTRA
(nee de Jager)

on May 23rd.
We hope and pray that the Lord will also bless them in years to come.
Their thankful children:
Sieger & Lien Kloostra — Chatham
Dick & Grace Kloostra — Chatham
Henk & Gonnie Van Rooyen — Beamsville
Bill & Cristien Kloostra — Dresden
Joe & Hennie Kloostra — Chatham
Simon & Brenda Kloostra — Peterborough
Wally & Corrine Kloostra — Beamsville
36 grandchildren and 6 great-grandchildren
Open house on May 26, 1979, from 3 to 5 in the fellowship hall of the First Chr. Ref. Church, Tweedsmuir Ave. E., Chatham, Ont.
Home address: 69 Berry Street, Chatham, Ont.

Den Haag Clinton
1929 May 15 1979
Wedding text: "As for me and my house we will serve the Lord." Josh. 24:15b
With joy and thankfulness, the Lord willing, on May 15, 1979, we hope to celebrate with our parents, grandparents and great-grandparents,

CORNELIS KUIPER
and
ALIE KUIPER
(nee ten Hoope)

the happy occasion of their 50th Wedding Anniversary.
We thank God for keeping them in his care all the years and pray that he will be with them in the years to come. We as their grateful children, grandchildren and great-grandchild pray that the Lord will continue to bless them and guide them.
Piet & Ann Kuiper — New Hamburg, Ont.
Kees & Gre Kuiper, Clinton, Ont.
Mrs. Theresa Bakker, Sarnia, Ont.
Jen & Nick Heykoop, Clinton, Ont.
Ger & John Bos, Auburn, Ont.
22 grandchildren and 1 great-grandchild.
Open house will be held on Saturday May 12, 1979 from 2-5 p.m. at the Clinton Chr. Ref. Church. Best wishes only.
Home address: 253 Victoria, St., Clinton, Ont. N0M 1L0.

Anniversaries

1939 1979
"O give thanks to the Lord, for he is good; for his steadfast love endures forever." Ps. 107:1
Thanks be to the Lord for his steadfast love in granting our parents and grandparents,

HENDRIK and DINA
HENGEVELD
(nee Geurink)

40 years of married life on May 11, D.V. We as children and grandchildren wish to congratulate them and share this happy occasion with them.
With love from us all,
Wim & Grace Hengeveld — Rocky Mtn. House, Alta.
Bernard & Lucy Hengeveld; Ryan, Diana, Martin — London, Ont.
John Hengeveld — Woodville, Ont.
Jacob & Ada Zekveld; Tony, Henry, Harry, Dianne, John, Richard — Mt. Elgin, Ont.
Henry & Jane Hengeveld; Chris, Michael, Robert, David — Toronto, Ont.
Hermien Hengeveld — Woodville
Home address: R.R.3, Woodville, Ont. K0M 2T0.

Hamilton Palmerston
1954 1979
"Unless the Lord builds the house, those who build it labour in vain."
Psalm 121:1A (Their wedding text)
On May 14, 1979 we hope to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

GEORGE and ALICE
KLASEN
(nee Lise)

We thank the Lord for giving them many blessed years together and pray for his continued care in the years to come.
Their children:
Gerty & Hank; Kimberly, Sheri John
Jane & Bill; Tracy, Patricia
Irene & Bernie (engaged)
Stan
Address: R.R.#1, Palmerston.

1939 1979
"The eternal God is thy refuge." Deut. 33:27a
On May 10, with joy and thanksgiving, we remember the 40th Wedding Anniversary of our parents and grandparents,

JOHN and BONNIE
LOOPER
(nee Pluister)

May God continue to grant them every happiness together and with their grateful children,
Ywe & Barbara; Heidi, Ywe Jr., Karl — St. Hubert, Que.
John & Patricia — Ottawa, Ont.
Jenne & Jacqueline; Amy, Sandra — Scarboro, Ont.
Albert & Elizabeth; Jason, Julie, Carolyn — Strathroy, Ont.
Open house will be held Saturday, May 12, 1979, from 7-9 p.m. at the Emmanuel Reformed Church, Clark St., Woodstock, Ont.
Home address: 203 Brenda Cres., Woodstock, Ont. N4S 7R8.

1944 May 11 1979
On May 11, 1979, the Lord willing, we hope to celebrate the 35th Wedding Anniversary of our dear parents and grandparents,

ALBERT and JANET
SCHAAFSMA
(nee Postma)

May the Lord continue to bless them and keep them in his care.
Their thankful children and grandchildren:
Dave & Sylvia Love; Julie, Jonathon — Fernie, B.C.
Harry & Barbara De Boer; Rachel, Jessica — Wyoming, Ont.
Stuart & Florence Schaafsma; Robbie, Ritchie, Stuart Jr. — Blenheim, Ont.
Rienk & Rommy Feddes; Marcia, Kevin — Listowel, Ontario
Jackie Schaafsma — at home
Elaine Schaafsma — at home
Home address: R.R.#5, Blenheim, Ont.

Anniversaries

Aylesford, Niagara-on-the-Lake
N.S. May 20 Ont.
Wedding Text
"The Lord is my shepherd I shall not want." Psalm 23:1
With joy and thankfulness to the Lord we hope to celebrate on May 19, 1979 with our parents,

HANK and RIEK
POSTMA
(nee Luymes)

their 25th Wedding Anniversary. We are thankful for God's grace bestowed in the past, and pray that our heavenly father will continue to bless them in the years to come.
Their thankful children:
Evert
John
Hank
Joanne
Freda
Aubrey
Open house will be held May 19, 1979 at the Covenant Christian Reformed Church from 7:30 p.m. to 9:00 p.m.
Home address: R.R.#2, Niagara-on-the-Lake, Ontario L0S 1J0.

On May 23, 1979, the Lord willing, we hope to remember with our parents and grandparents,

PETER and TINA
ROSS
(nee Bosch)

their 50th Wedding Anniversary. May God continue to be near to them as he has been all their years together, 20 years in Alberta, Canada and 30 years in California, U.S.A. Their thankful children and grandchildren:
Elizabeth & Joe De Vries, Christina, Donna, Ruth, Stephen, Lynda
Peter & Joanne Ross; Karen, Daryl, Lori, Randy
Albert & Kathryn Ross; Pamela, Susan, Leonard
Dorothy Parker; Gregory, Beverly, Carol
Matilda & Robert Davis; Robert, Tina, Mark
Rosalina & Bill Baker; Fred, Bill, Christina
Andrew & Ruth Ross; David, Randy, Lisa
Home address: 406 North Marengo Avenue, Pasadena, California, U.S.A. 91101.

St. Anna Vauxhall
Parochie Alta.
1924 1979
On May 15, 1979, the Lord willing, our dear parents, grandparents, and great-grandparents,

SIEBREN VAN DER PLOEG
and
HENNIE VAN DER PLOEG
(nee Boonstra)

hope to celebrate their 55th Wedding Anniversary.
Hitherto the Lord has helped them, we pray that the Lord in time to come may be their all.
Their thankful children,
Teresa & Peter de Graaf
Jan & Shirley van der Ploeg
Harry & Alice van der Ploeg
Joan & Ben Bouwman
and 21 grandchildren and 4 great-grandchildren.
Box 202 Vauxhall, Alta.

We rejoice in gratitude, with our father and grandfather,

REV. HENRY NUMAN SR.

in commemorating his 45 years in the ministry of the word of God, starting May 13, 1934 in the Gereformeerde Kerk of Hijlaard, The Netherlands.
His grateful children and grandchildren:
Dan & Leida Van Beilen; Aileen, Harry, Edwin, Carol
Dick & Ena Mostert; Philip, Letty, Marica, Henry
Ralph & Klara Numan; Henry, Renee, Bradley
Henry & Aileen Numan; Michele, Nicole, Yvonne
Gerry & Christine Numan; Kim, Janice, Lisa, David
Fred & Hillie Numan; Stephanie
10 Lancefield Cres., Bramalea, Ont.

Classified Advertising

Anniversaries

1929 1979
"Prijst den Heer met blijde galmen, Gij mijn ziel hebt rijke stof."
Met grote blijdschap en dank aan onze trouwe verbonds God hopen wij op 4 mei, met onze zeer geliefde ouders,

G. TEN HAGE
en
G. TEN HAGE
(nee Slomp)

de dag te herdenken dat ze 50 jaar geleden in het huwelijk zijn getreden op 4 mei, 1929.
Hun dankbare kinderen:
Bertha & Auke Hoekstra — Burlington, Ont.
John & Alice Ten Hage — Brampton, Ont.
Cor & Hennie Ten Hage — Brampton, Ont.
Bert & Jane Ten Hage — Brampton Ont.
Jean & John Van Hemert — Langley, B.C.
Larry & Alice Ten Hage — Brampton, Ont.
Jennie & Martin Van Driel — Burnaby, B.C.
Margaret & Jake Kuizenga — Guelph, Ont.
39 kleinkinderen, 1 achterkleinkind
Adres: 659 Dynes Road, Burlington, Ontario L7N 2V7.

Enschede Thornhill
1939 1979
John 2:2 "And Jesus was called and his disciples to the marriage."
On April 14, 1979, we celebrated with our parents and grandparents,

ROBERT VAN SCHUBERT
and
JENNY VAN SCHUBERT
(nee van der Weide)

the joyous occasion of their 40th Wedding Anniversary. It is our sincere prayer and hope that God may continue to keep and bless you in the years to come, Mom and Dad.
Your thankful children and grandchildren,
Betty & Bill Laman; William, Robert, Micheal.
Bob & Judy van Schubert; Robby, Steven, Jennifer, Andrea
Albert & Els van Schubert; Heather, Timothy, Colleen, Laura
John & Ann van Schubert; Kimberley, Kevin, Daryl
Martin & Sue van Schubert
Henry van Schubert
There will be an open house on May 5, 1979 at the Willowdale Christian Reformed Church, Hilda Ave., Willowdale, from 2 to 4 p.m.

1924 1979
Surhuisterveen Palmetto
Gemeente Achtkarspelen Florida
On May 15, 1979 with thankfulness and praise to God,

ONNE VROOM
and
KLAASKE VROOM
(nee Hoogsteen)

will, D.V., celebrate 55 years of marriage.
Congratulations Mem and Heit! We appreciate and remember the many good things you did for us. We pray God will keep you both in his tender care. Psalm 90
Your children:
Don & Gladys — Sarnia
Bernard & Bea — Florida (Pine Grove)
Henk & Cynthia — Kleinburg
Bill & Betty — Bowmanville
John & Hilda — Kleinburg
George & Winnie — Dundas
Andy & Alice — Lunenburg, N.S.
Ann & John Esser — Sarnia
Hilda & Henk Van Wyk — Wyoming
Peter & Tena — Simcoe
Joe & Diane — Orangeville
Jim & Louise — Kleinburg
Gail & Henry Wiersema — Strathroy
and 62 grandchildren and 4 great-grandchildren
Home address: 903 23rd Ave. W., Palmetto, Florida, U.S.A. 33561.

Anniversaries

Beilen,Dr. Strathroy, Ont.
May 3, 1929 May 3, 1979
Psalm 100
With joy and thankfulness to our heavenly Father, we celebrated the 50th Wedding Anniversary of our beloved parents, grandparents and great-grandparents,

JOHN SNOEYER
and
ALICE SNOEYER
(nee Bruulsema)

We thank God that he has given them so many years together and pray that he will spare them for many more years to come.
Their thankful children, grandchildren and great-grandchildren,
Ralph & Tryn Tamming — Strathroy, Ont.
Albert Snoeyer & Joke Op de Weegh (fiancee) — Assen, Nederland
John & Linda Van Vliet — Coaldale, Alberta
Harry & Gwen Snoeyer — Coaldale, Alberta
Home address: 165 Carroll Street, Strathroy, Ont.

1939 1979
Hoogeveen, Dr. Woodstock, Ont.

By the grace of God, we celebrated the 40th Wedding Anniversary of our parents and grandparents,

ROELOF and HENDRIKA SOL
(nee Prins)

on Sunday, April 29, 1979.
We thank the Lord for giving them many years together, and pray for his continued care in the years to come.
Their children and grandchildren:
Ralph & Joanne Sol; Lyn, Randy, Jeff — Woodstock, Ont.
Ray & Marg Hettinga; Ron, Darryl, Gene — Woodstock, Ont.
Clarence & Wilma Sol; Karen, Kevin, Sherrie, Dwayne — Stratford, Ont.
Ben & Christine Klein Geltink; Cindy, Tammy, Denise, Ken — Cambridge, Ont.
Home address: 696 Brant St., Woodstock, Ont.

1929 1979
With gratitude to our heavenly Father we hope to celebrate on May 27th, the Lord willing, with our parents,

RENZE and YMKJE
STRAATSMA
(nee Sijbranda)

their 50th Wedding Anniversary.
We thank the Lord who has given them so many blessed years together in good health and we pray for his continued care in the years to come.
Ed & Shirley Straatsma — Brampton, Ont.
Marrie & Piet van Brederode — Brampton, Ont.
Larry & Sally Straatsma — Brampton, Ont.
Ann & Bob Brinkert — St. Anns, Ont.
Ken Straatsma — New Westminster, B.C.
and 16 grandchildren.
de Kapelle 18A, 9105 KV Rinsumageest, Fr., The Netherlands.

Obituaries

The Lord took unto himself quietly in her sleep our dearly beloved mother and grandmother,

JANTJE SPEKSNYDER
(nee Vander Zwaag)

at the age of 76 years, on April 24, 1979.
Dear mother of:
Jack & Trudy Soldaat — Calstor Centre
Peter & Martina Speksnyder — Hamilton
Magdalena & Nol Dykstra — Dunnville
Loving grandmother of 12 grandchildren.
Her struggles are over, her mind is at peace and she can now sing with Jesus in heaven.
R.R.2, Calstor Centre, Ont. L0R 1E0.

Anniversaries

Loosduinen Thunder Bay
1924 1979
"It is good to give thanks to the Lord, for his love endures forever!"
On May 21, 1979, our dear parents, grandparents and great-grandparents,

JOH. C. VANDERWEES
and
CORNELIA VANDERWEES
(nee Vander Sar)

hope to celebrate their 55th Wedding Anniversary with all of us.
Jaap & Cilia VanderWees-Ringoir
Len & Suzan VanderWees-Bolt
Trudy & Henk Storm-VanderWees
Ann & Art Vandenberg-VanderWees
Joe & Laura VanderWees-Paulusma
Keith & Alice VanderWees-Brink
Harry & Martha VanderWees-Paulusma
Gerry & Joyce VanderWees-Valley
William & Betty VanderWees-Visser
29 grandchildren and 4 great-grandchildren.
May 21, 1979, R.R.11, Thunder Bay, Ont.

Drogeham Medicine Hat
1934 1979
On May 17, 1979, we hope to celebrate with our parents and grandparents,

ALBERT and PIETJE
ZWAAGSTRA
(nee Adema)

their 45th Wedding Anniversary.
It is our prayer that our faithful covenant God, who has guided them these 45 years, will continue to bless and keep them. Ps. 121.
The thankful children:
Joyce & Walter Pater — Winnipeg
John & Mary Zwaagstra — Rocky Mtn. House
Martha & John Jonker — Victoria
Charles & Marja Zwaagstra — Calgary
Bill Zwaagstra — Lethbridge
Andy & Marilyn Zwaagstra — Lethbridge
Dora & Walter Craats — Redcliff
and 20 grandchildren.
Medicine Hat, Alta.

Obituaries

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty." Psalm 91:1
On April 24, 1979, after a short illness, it pleased the Lord to take to himself our dearly beloved wife, mother and grandmother,

JANTJE KORVEMAKER
(nee Buurma)

at the age of 73.
Beloved wife of Alko Korvemaker.
Mother of:
Dave & Frieda Korvemaker — Lethbridge, Alta.
Tony & Tine Noorloos — Wyoming, Ont.
Eiko & Alice Korvemaker — Wyoming, Ont.
Arend & Dianne Korvemaker — Wyoming, Ont.
Tiemen & Annie Korvemaker — Petrolia, Ont.
William & Joanne Korvemaker — London, Ont.
Ben & Elsje Heidbuurt — Mount Elgin, Ont.
and 34 grandchildren.
Box 188, Wyoming, Ontario.

On April 24, 1979, the Lord called to himself after a short illness, our dear and faithful member,

MRS. JANTJE KORVEMAKER
(nee Buurma)

She will be sadly missed in our society. May the Lord comfort her husband and children.
Lord's Day 1.
Dutch Ladies Society, "The Lord is my Shepherd," Wyoming, Ontario.

Obituaries

On April 23, 1979, after a lengthy illness, that through God's grace was borne patiently,

GRETA DE VRIES
(nee Geertsma)

in her 50th year was called home to be with the Lord.
Psalm 118 vs. 17 and 19.
Beloved wife of Wijbe De Vries — Tucson, Arizona
Mother of:
Albert & Joan Bos
Bill & Joni De Vries
and three grandchildren.
Dear daughter-in-law of:
Mr. & Mrs. W. De Vries — 2 White St., St. Catharines
Sister-in-law of:
Charles & Stella De Vries
Frances & Mary De Vries
John & Klaasje De Vries
Owen & Joanne De Vries
Peter & Jane Dijkstra
Albert & Freda Kiers
Jim & Alice Antonides
Bob & Jeanette De Vries

"But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him." Psalm 103:17a
On April 22, 1979, the Lord took unto himself, our dear son-in-law, father and grandfather,

JOHN D. DEJONG

Beloved husband of Truus DeJong, (nee Vander Klok) at the age of 52 years. May the Lord strengthen his wife and children.
Mr. and Mrs. D. Vander Klok — Maple Ridge, B.C.
Vic & Beryl DeJong; Kristie — Abbotsford, B.C.
Dan DeJong — at home
Christina & Martin Houweling; Dennis — Abbotsford, B.C.
Irene & Albert DeLange; Angela — Abbotsford, B.C.
John
Wayne
Marian — all at home
In memory donations can be made to the Heart Fund.
Kirkpatrick Rd., R.R.1, Deroche, B.C. V0M 1G0.

Suddenly on April 22 the Lord took away at his time to be with him forever, our dear friend,

JOHN DE JONG

at the age of 52.
Beloved husband of Truus De Jong (nee Vander Klok). Our heartfelt sympathy goes out to Truus and her children. May their and our comfort be from Psalm 27:1 and 14.
"The Lord is my light and my salvation, whom shall I fear? Wait on the Lord, be of good courage and he shall strengthen thine heart. Wait I say on the Lord."
Their friends:
John & June Pastoor — Deroche
Art & Ady Postma — Deroche
Ken & Henrietta Vander Kooi — Deroche
Geale & Pearl Atsma — Matsqui
Kor & Sylvia Sietsma — Matsqui
Pete & Thea Mulder — Matsqui

Personal

Dutch-Canadian weduwnaar, Christian Reformed, wonende in Nova Scotia, zoekt kennismaking met een Christian Reformed weduwe of alleenstaande dame van 60 tot 62 jaar oud. Ik ben 66 jaar en 1.75 cm. heb old age pension en Canadian pension. Ik heb mijn eigen auto, en eigen tuin en ben nog goed gezond. Schrijf naar Box #4400, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Accommodation

Attending University in Waterloo this fall?
There is accommodation available with 5 other students within easy walking distance of U. of W. and W.L.U. For information call Harry Van Beilen at 416-457-1308 or write to 10 Lancefield Cres., Bramalea, Ont., L6S 2R2 as soon as possible because space is limited.

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[new owners]

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FAMILY CAMPGROUND AND COTTAGES
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John and Dineka Van Roon
R.R. 3, Havelock, Ont.
Tel. [705] 778-3096
2½ miles east of Trent River Village on the Trent River Road

Camps

Camp Ke-Mon-Oya
Summer camp for boys and girls, fall and winter weekend retreats for young people societies and adult groups. For more information call or write:
Bill or Sharon Lenters
Box 124, Unionville, Ont. L3R 2L8
Tel. 297-2398

Travel

BESTWAY TOURS
presents
Tuliptime tours to Holland, Michigan, by motorcoach,
May 16 through 19.
Daily roundtrips - $22.50 per person. Departing from Sarnia daily at 7:00 a.m.
Call: 519-344-1071.

Misc.

Future teachers of Christian schools in Ontario
Canadian students attending or planning to attend Calvin, Dordt or Trinity to obtain a B.A. in Education are informed that the Ontario Alliance of Christian Schools will grant loans to those students who require financial support in addition to regular loans available. Application forms are available from the OACS Teacher Recruitment Fund.
Write to: A. Borger - secretary
OACS Teacher
Recruitment Fund,
c/o Mrs. M. Elzinga,
1243 Fisher Ave.,
Burlington, Ont.
L7P 2L3

Notice: All application forms must be returned to the secretary on or before June 29, 1979. Students presently under the plan desiring assistance for the year 1979-1980 are requested to re-apply.

Classified Advertising

Misc.

De Hollandse Dag

Deze wordt dit jaar gehouden op Woensdag 13 juni 1979. In het Moorefield Park, om 10 uur. De spreker voor die dag is:

Ds. J. Kuntz

Verder voordrachten, samenzang en muziek.
Vrij koffie en koek.
De Commissie

DRIVER REQUIRED to drive my Honda Accord from Niagara Falls to Southern B.C. in July. Standard shift, gas provided. Contact: Stan J. Pilon, 8159 Lynhurst Dr., Niagara Falls, Ont. L2H 2A3. Phone: 416-358-5619 (evenings).

I am looking for a girl to share my 3 bedroom townhouse in London, Ont. Reasonable rent. Call: Margie Schneider at 439-1334 (after 6 p.m.).

For Rent

FOR RENT: nice 4 bedroom farm house. 6 miles south of Woodstock. Available from May to October. H. Ranter, R.R.4, Woodstock, Ont. N4S 7V8. Phone: 1-519-424-9656.

Clarkson-Mississauga

1 bedroom furnished basement apartment for rent. Suitable for single person. Private entrance. Close to Chr. Ref. Church. Call: 416-823-3779.

FOR RENT: Upstairs two bedroom apartment in Jordan Station (7 miles from St. Catharines). Available in June. Share garage, yard and garden if interested. Call or write Henry/Janet Knoop, P.O. Box 81, Jordan Station, 562-7452.

Real Estate

Attention Gardeners!

Elegant country home, unique custom built, featuring 3 bedrooms, balcony off master bedroom. Large kitchen with dinette. Attractive livingroom with stone fireplace. Treed and beautifully landscaped. Situated on paved road, just 1 mile from Dunnville. 15 acres excellent gardening soil. Ideal location for greenhouses. Natural gas heating. Make an appointment today!

For more information call:
Anne Lohr
representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-6596 [residence]

Farms For Sale

Turkey broilers: 300,000 lbs. Buildings all fully automatic. Good 4 bedroom home, new machine shed, 40 acres garden land. Tractor and equipment included. Simcoe area.

21,000 basic quota cage layers. Barns in excellent condition — 1 full stairstep; and 1 modified stairstep. Covered liquid manure pit. Very good 4 bedroom home; 9 acres land. Situated in Niagara Peninsula, close to churches and schools.

Hog farm: 85 sows. New farrowing barn plus barns to finish 500 hogs at one time. 100 acres good land — 40 acres planted fall wheat. Good 3 bedroom brick ranch home. Good financing.

for more details call:
Keith Miller
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4077 [evenings]

Real Estate

Dairy and beef farm: 150 acres slightly rolling Harriston loam. 135 acres workable, balance bush. Dairy barn, 60 stalls. Recent milk house. Implement shed. 3 silos, Auto. wash milk cooler. Dumping station. Beef barn, 80 ft. power manger. Modern 2 storey brick home. Large milk quota and cows available. Call

Albert Carson
Listowel 519-291-4241
representing:
DON HOLST REAL ESTATE LTD.
REALTOR

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100 ACRE FARM: 1½ storey brick home. Recently new furnace. Barn 54' x 50', addition 24' x 48'. Milk house. Silo 16 x 60' with top and unloader. 200 amp service. 85 acres cropable, balance bush, pasture. Listowel area. Asking $127,500.

Call:
Albert Carson,
Listowel 519-291-4241
evenings, 291-1995

ONE OF THE BEST 175 acre dairy farm. Immaculate 3 bedroom home. Attached double garage. Large colored steel barn 54 x 64', 42 tie-ups. Stable cleaner, nearly new surge pipeline milker. Loafing barn, 3 silos with tops and unloaders. 125' power manger. Milk house, bulk cooler. Recently new implement shed. Sandy loam soil. 145 acres cropable, balance bush and pasture. Saugeen river on property. Milking herd, no. 1 and M.S. quota available.

Call:
Albert Carson,
Listowel 519-291-4241, 291-1395
DON HOLST REAL ESTATE LTD.
REALTOR

Home For Sale

St. Catharines - Niagara Falls

3 bedroom semi-detached, fully fenced, landscaped and decorated. Other Christians in neighbourhood. Terms to suit.

Stan J. Pilon
8159 Lynhurst Dr., Niagara Falls, Ontario L2H 2A3
Phone: 416-358-5619 [evenings]

FOR SALE
Florist Business-Garden Centre
Retail — Wholesale

Located in Woodstock, between city and Large Mall. 16,100 sq. ft. glass houses, 1,600 sq. ft. fiberglas house, 2 boilers and generator, finned steam pipe throughout. House attached with 3 bedrooms, 2 washrooms. New addition with fireplace built in 1977.

For further information contact:
TICHELAARS GREENHOUSES
1311 Dundas St. E.
Woodstock, Ontario

Real Estate

Ready to move or retire?
Come and live in Strathroy!

We offer you a 10 year old, white brick bungalow. Large livingroom with air conditioner, combination kitchen/diningroom, three bedrooms, three piece bathroom. Recroom, bedroom and laundryroom in basement. Nice landscaped lot, patio in backyard. Garage with automatic door opener. Walking distance from Chr. Ref. Church and Chr. School, about 10 minutes from downtown.
Call: 519-245-0454.

Thinking of moving to the Grimsby-Beamsville area?

We have a choice of homes at reasonable prices. Also all kinds of farms.

Write or phone:
GERRIT OTTEN
REAL ESTATE BROKER
Box 1078, Beamsville L0R 1B0
Phone: 416-563-7904

Teachers Needed

Guelph: John Calvin Christian School requires a **part-time teacher** for the **senior grades.** Please call Jake Vriend, principal, 290 Water St., Guelph, Ont. Telephone: 519-824-8860 (school).

Willowdale: The Willowdale Christian School invites applications for a teaching position for the 1979-1980 academic year. Application forms may be obtained from: Mr. A. Ben Harsevoort, principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Phone: 416-222-1711 (school) or 416-225-9616 (home).

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band. Send all letters of inquiry to Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (school) or 1-403-328-7195 (home).

Employ Wanted

Dutch family with four boys (from 9 to 18) with business experience is looking for work in Chr. Ref. area in Canada. English spoken. Willing to take over business after training period. Letter under Box #4401, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

A farm girl, age twenty-two with years of experience is looking for work on a farm. Is good with cows and farm machinery. Contact: Judy Holtvluwer, R.R.#2, Smithers, B.C.

Exclusive Resort

On the shore of the fabulous Shuswap Lake, 20 miles west of Salmon Arm; cottages on the beach, shady camp and trailer park with hook-ups, safe, private, sandy beach; no pets. For information or reservations, write:

Jewel Bay Resort Ltd.
Box 24, Sorrento, B.C.
V0E 2W0

or call: (604) 675-2639

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Help Wanted

Fraser Valley Christian High School

15353-92nd Ave., Surrey B.C.
requires a

Business Manager

as of August 1, 1979, who is capable of overseeing its financial affairs, office personnel and the transportation system. Applicants with preferably 5 years of experience in management and a knowledge of financial statements and accounting, should submit complete resume, with references, to the school clearly marked Business Manager. For further information call (604) 581-1033.

Importer of International Foods

requires an

Assistant to the Manager

- Duties involve stock control, merchandising, and sales.
- Please send complete resume of past work experience, education and salary requirements to:

HOLTZHEUSER BROTHERS LTD.
1320-40th Ave. N.E.
Calgary, Alta. T2E 6L1
Attention: Mr. Peter Van Dyk

The Ontario Alliance of Christian Schools

invites applications for the position of

Executive Secretary

The applicant should possess a congenial personality, clerical proficiency (75 w.p.m.), bookkeeping knowledge, familiarity with standard office equipment, 3-5 years of experience and an ability to work independently. The successful applicant is to be directly responsible to the Executive Director of the Alliance, which is a service organization of the Christian schools in Ontario. Duties are to commence by June 15, 1979. Salary and benefits to be commensurate with experience. Please forward resume to:

W.H. Hultink
Executive Director, OACS

For additional information write or call:
Mr. Hultink
547 West 5th St., Hamilton, Ont. L9C 3P7
Tel. 388-0435

If you ...

- have some agricultural background,
- have experience in working with disadvantaged individuals, or
- have experience in cross cultural living, and
- are a commited Christian with a solid dose of tolerance grounded in a love for God's creation in all its diversity,

CRWRC needs you for a

Community Developer

position in Bangladesh.

This position has been open for over a year. If you can't apply, pray with us that the right person may be found.

CRWRC
2850 Kalamazoo S.E., Grand Rapids, MI 49560
(616) 241-1691, ext. 193

Couple wanted to manage laying-hen operation. Experience with machinery and dairy would be an asset. House supplied. Huron county. Call: 519-526-7742.

Teachers Needed

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested please contact:

Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

Classified Advertising

Teachers Needed

Osgoode: Community Christian School Association, located 20 miles south of Ottawa, and opening in Sept. 1979, invites applications from qualified teachers for multi-level classroom positions. Address inquiries to C.C.S.A., P.O. Box 435, Osgoode, Ont. K0A 2W0; Attention: Education Committee.

Chatham: Calvin Christian School invites applications for a possible teacher position in **grade 1**. Please send inquiries to J. Postma, Princ., 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Events

Organ Recital

featuring

John W. Vandertuin

at
Grace Church, Brantford
on
SUNDAY, MAY 6, 1979, at 4 p.m.

Collection only.

Teachers Needed

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder Bay is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Behind everything, God is.

Kings County Christian School

invites inquiries and/or applications for a possible opening (due to another expansion) with the start of the 1979/80 Academic year.
If you are a committed and qualified Christian teacher, consider joining our dedicated group of parents/supporters and many-talented staff in providing thorough, responsive, and fulfilling education toward a dynamic Christian way of life.
Contact, or apply to:
The Education Committee
R.R.#1, Cambridge Station, Nova Scotia B0P 1G0
Phone: 902-678-9181, evenings 902-678-8555

Fifth Indian Mission Tour

Sept. 18-25, 1979
Inquire Now
Christian Reformed Home Missions
2850 Kalamzoo Ave.
Grand Rapids, MI 49560
(616)241-1691

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The ladies of the

Alberta Inter-League

invite you to attend their

17th Annual Rally

to be held **June 13, 1979**
in the Third Christian Reformed Church
14323-107 A Ave., Edmonton, Alberta

Speakers for the day:
Rev. J.B. Hulst, dean of students at Dordt College
"Face to Face with a Changing World"

Mrs. Kathy Vandergrift, homemaker and C.J.L. representative
"The Confessing Consumer"

Come and join us for a day of fellowship and enrichment.

A concert of Sacred Music by the combined choirs

Voice of Praise

and

Soli Deo Gloria

May 18, 1979
at 8 p.m. at the Rehoboth Canadian Reformed Church
Highway 5, Burlington

May 25, 1979
at 8 p.m. at the Lincoln Canadian Reformed Church
John St., Beamsville

Admission $2.00 - Children under 12 free.

Former members and friends, we invite you to join us in the celebration of the

25th Anniversary

of the

Regina, Saskatchewan First Christian Reformed Church

October 6 and 7, 1979

Social evening and dinner on Saturday, October 6, 1979 at 6:00 p.m. Thanksgiving service on Sunday, October 7, 1979 at 10:00 a.m.

An Anniversary book is in preparation and will be available at the cost of $4.50. For accommodation and information contact before September 10, 1979 Mrs. M.B. De Leeuw, 10 Hammond Rd., Regina, Sask. S4R 3C6. Telpehone: 543-6907 and 586-7291.

Books

Sociology

Think twice about getting rich quick

Lottery Winners, How They Won, and How Winning Changed Their Lives by H. Roy Kaplan; published by Harper and Row, New York, 1978; 173 pages. Reviewed by Mrs. E. Sneep, Chatham, Ont.

If you are one of the many people who are tempted to buy a ticket in Loto Canada, Wintario, or some other lottery, it would be very wise to read this book.

Lotteries have become very popular on the North American continent, and the number of winners is growing annually. This phenomenon caused Dr. H. Roy Kaplan, a specialist in the sociology of work, to interview more than 100 winners in five States, nearly all recipients of $50,000 to $1,000,000.

His sociological study was an attempt to discover whether winners would continue to work when the need for it no longer existed. The study, however, opened up a mine of information; for during their interviews the winners disclosed many here-to-fore undisclosed disadvantages of their abundant good fortune.

Overall, one receives the impression, not of extreme happiness and leisurely enjoyment, but of frustration, fear, conflicts with friends and relatives, lack of trust, isolation, harassment by mail and phone, just to name a few.

Winners who decided to remain in their jobs or profession often found resentment from fellow employees. If they retired, friends and neighbours resented their life of leisure. Some of them returned to their former employment out of sheer boredom.

Taxes, both federal and state in the U.S.A. have caused many a winner to wish he had never been "lucky". Heirs of these people have been forced to pay large amounts as well. As Dr. Kaplan states in Chapter 6: "In the lottery, the biggest winner is the State, and the Federal Government, they get you coming and going. The average tax on a $50,000 win is $23,000.

The many opportunities open to winners are not always a blessing: investments are risky, lack of knowledge makes many fearful of starting their own business, some have had to re-arrange their spending habits, and many, like widows, find little joy in it.

Although the book is an eye-opener, it leaves one with a feeling of agreement with the writer of Ecclesiastes 5:12: "The man who works hard, sleeps well, whether he eats much or little, but the rich must worry and suffer insommnia" (Living Bible).

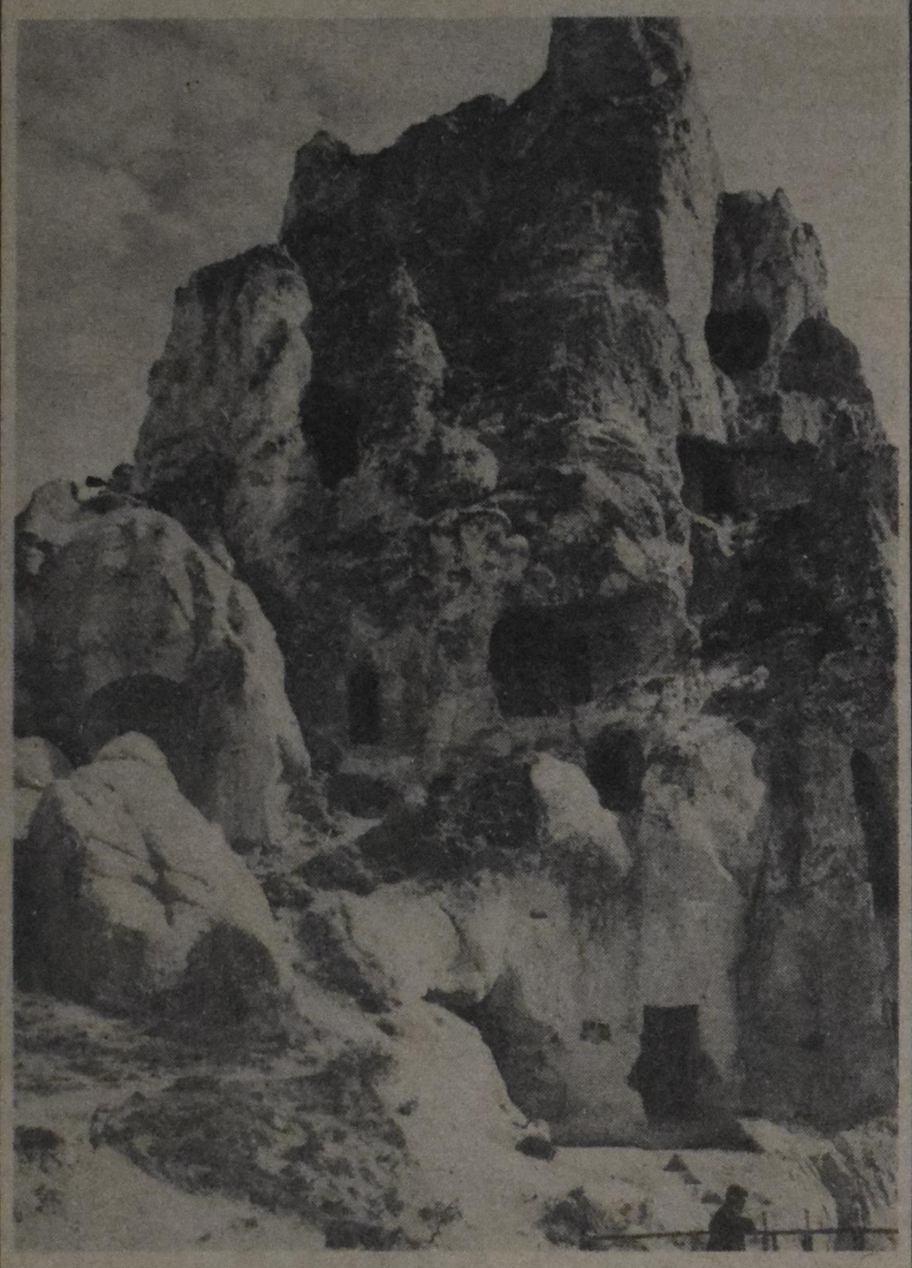
Dr. Kaplan organized his book well. It is easy to read, although a dictionary was needed a few times to find the meaning of a word. But it can be highly recommended for anyone who dreams of "getting rich quick".

Calendar of events

May 6	Annual spring concert by the St. Thomas & District Male Choir at Grace United Church, St. Thomas, Ont. at 8:15 p.m.
May 11	Third annual Christian High School choir festival, concert with 450 voices from seven schools, in the Humber College gymnasium, Highway 27 north of Highway 401, at 8 p.m.
May 12	Festival of Dutch Sacred Music in the First Chr. Ref. Church Guelph, Ont. at 7:30 p.m.
May 13	Mother's day worship service in the Dutch language in the First Chr. Ref. Church, Guelph, Ont. at 3:00 p.m.
May 16	Mini-Convention of the Eastern Ontario and Quinte Leagues, McArthur College, Queens University, Kingston, Ont. at 10 a.m. Cost: $6.00 per person.
May 21	Lakewood Christian Conference Grounds at Forest, Ont. will open its camp for the holiday week-end with sod-turning ceremonies to start construction of the conference retreat centre, at 11 a.m.
May 26	"Found Free" in concert in the Mohawk College, Fennel Campus, at 7:30 p.m.
May 28	Seminar on the Challenge of Liberation Theology will be held May 28-30 at the Institute for Christian Studies, 229 College St., Toronto. Led by Dr. George Vandervelde. Of special interest to pastors.
June 20	Ladies' Societies of the Free Reformed Churches will hold its annual ladies' conference on June 20 at the Free Reformed Church in St. Thomas, Ont., at 10:30 a.m. Speakers will be Rev. P. Den Butter and Rev. P. VanderMeyden.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 4	May 2	Apr. 30 (noon)	Apr. 27 (noon)
May 11	May 9	May 7 (noon)	May 4 (noon)
May 18	May 16	May 14 (noon)	May 11 (noon)

Books



In these rock caves in Asia Minor, Christian hermits have pursued solitary life for hundreds of years. From: **2000 Years of Christianity** *by G. Tolderland-Hansen; published in Canada by Clarke, Irwin & Co. Ltd., Toronto, 1971.*

Bible

Prophetic peace for troubled minds

Dreams and Dictators: On the Book of Daniel by Herman Veldkamp; translated by Theodore Plantinga; published by Paideia Press, St. Catharines, Ont., Canada, 1978; 251 pages, paper; price: $4.95. Reviewed by Rev. Johan D. Tangelder, Bacalod City, The Philippines.

This is a timely book for our turbulent and apocalyptic age. In the absence of readable and sound literature on the book of Daniel, the average Christian has often simply abandoned any attempt to understand its message. Yet the book of Daniel is altogether too important to be so treated. Veldkamp's book meets a real need.

The first six chapters of Daniel are called the historical section. The six chapters following are entirely different and are referred to as the "prophetic" section. Veldkamp keeps the distinction, but he doesn't separate. He blends the two sections as he views the "historical" chapters as prophetic as well.

The author keeps his focus throughout the book on the central theme of Scripture. He says, "The Bible was not written to tell us about the adventures of Daniel and the ingenious plots hatched by people at Darius' court. What the Scriptures intend to teach us is how things stand in the great war between the kingdom of this world and the kingdom of God, between satan and Christ.

We hear of wars and rumours of wars. Man's heart is filled with fear for the future. The church of Jesus Christ is going through the fiery furnace of persecution in many nations. The lights of freedom are being extinguished one after another throughout the world. Dictators come and go. But the time is near when the horrified world will experience the devilish rule of that great world dictator the Antichrist. Are we watching the sings of the times? Jesus is coming soon! And as we wait for him, we should be active for his kingdom and seek him in prayer. "The church lives by the grace of prayer."

Do we need to fear as we look at the world situation and think about the prophecies regarding future events? No! We can take heart. "God's Word," says Veldkamp, "comes to Daniel, and to us, to calm us. The course of world history may appear to be a mess that can never be straightened out, but when we look beneath the surface we discover that it is actually the unfolding of a single set program. Nothing that happens is more inevitable than what is commanded by the Lord."

The late Rev. Herman Veldkamp, who served as minister of the Reformed Church of the Netherlands, authored many works on the Bible, including **The Farmer From Tekoa** and **Waiting For Christ's Return.** I have always appreciated his works in the Dutch language. I have never read anyone who could make the message of the prophets so alive and up-to-date as he.

Congratulations to Theodore Plantinga for the excellent translation and to Paideia Press for introducing Veldkamp's books to the English speaking world. I hope that **Dreams and Dictators** will find its way into many homes. Highly recommended.

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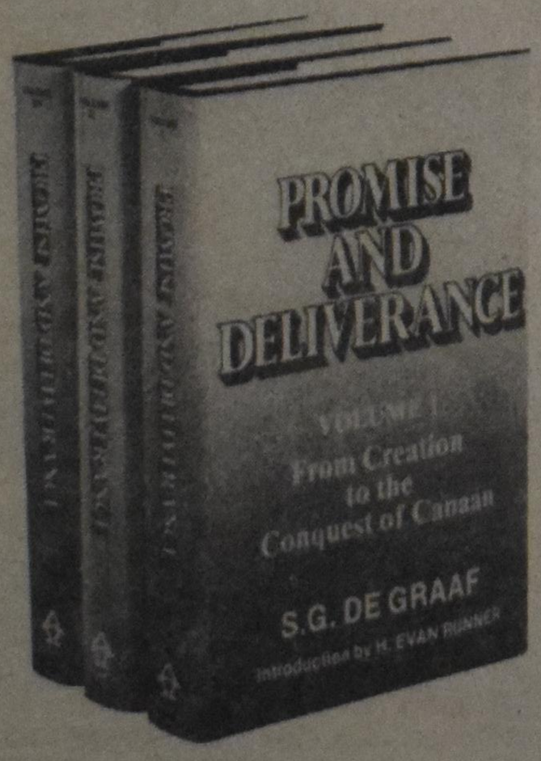

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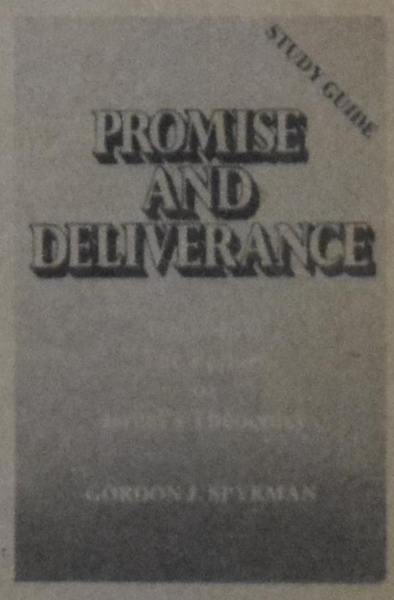

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